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Friday, December 15, 1972



The Spy case puzzle



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TEMPERED though Israel is to recurrent casualties on the borders and from terror outrages, the discovery of an espionage and terror ring in which Jews were involved as well as Arabs shocked the country. The presence among the arrested suspects of Ehud (Udi) Adiv, second-generation sabra and kibbutznik, made the blow all the more staggering. Here, outwardly at least, was a quintessential sabra. Tall, well-built, athletic, with an easy smile, attractive to girls, a former paratrooper, now a university student and league basketball player, Udi appeared to have everything going for him. Why the 26-year-old son of an intellectual Labour-Zionist family made his way into the ranks of the way-out left fringe and finally crossed the line to the terrorists is what many Israelis were asking themselves this week.

"I feel as though my own son had gone wrong," said the driver of the taxi that took me to Udi's kibbutz, Gan Shmuel, on Tuesday. "It gives me a hollow feeling in the stomach and at the same time makes me hopping mad."

When we arrived at what is regarded as the show-piece of the Kibbutz Arzi movement of Hashomer Hatzair, Udi's parents — his father Uriel, who has held leading jobs in the kibbutz movement, and his psychologist-educationalist mother — absolutely refused to see any more journalists. "We respect their decision to nurse their grief undisturbed," said kibbutz secretary Ran Cohen, himself a member of Shiah (the New Israel Left). He could not give me an interview either, as he was tied up with a session of the kibbutz leaders to formulate the settlement's stand on the case. Nor was anybody else eager, or even willing, to talk.

"We did not expect this kind of publicity," a veteran member told me. A young man called out: "Don't talk to him, he's a newspaperman." I could understand

# What made him do it?

Post reporter YA'ACOV FRIEDLER looks into the past of Ehad (Udi) Adiv, the ex-paratrooper from kibbutz Gan Shmuel who has become the central figure in the current espionage case.

them. Their grief and embarrassment is surely shared by every Israeli.

Nevertheless, I was able to engage one veteran in conversation. I learned that Udi grew up at a difficult and stormy period for the Mapam kibbutz, which was established in 1927, almost half a century ago. In the early fifties "some of our best members" resigned to go further left with Dr. Sneh into the ranks of the Maki (Israel Communists), to follow the Stalinist line. The kibbutz amended its collective ideology following the infamous Leningrad "Jewish doctors' trial."

This had been a great shock at the time to all the left-wing groups in Israel. Today "we tolerate every shade of Zionist Socialism. But those are the essentials. A member joining Rakah (New Communists) on the left or Herut on the right must take the consequences."

"Now," my informant told me, "we are agonizing about whether to finance a defence for Udi. It isn't a simple question. Not because he left the kibbutz a few years ago, for we owe it to his parents; but among our 200 families there are some who lost their sons and husbands in the service of Israel, some of them killed by the very Syrians Udi apparently worked for."

He might have added that it was a member of Gan Shmuel, 19-year-old Uri Man, who died a hero's death in a Damascus prison 18 years ago. He chose to kill himself when he feared

he could no longer stand up to the torture, rather than give away the four comrades caught with him on a secret army mission across the Syrian border. When his body was brought back to Israel, a little note, "I didn't commit treason," was found tied between his toes.

"We educate our children to be involved," and that means they must walk a tight-rope. Now, unfortunately, one of them has fallen off on the wrong side," was one of the explanations I was given. But there is more to it than that.

The kibbutz thrives on ideology, "and we hold that 'Thou shalt not live by the sword,' that somehow we must find a way of living in peace with our Arab neighbours. We take the long view. I do not believe that Israel can live for ever, as an island in a sea of Arab enmity. We must come to terms with them, return territory as the price of peace."

Udi was brought up on this ideology, and his parents are among the more leftist members. "But we did not educate our children to treason; just the contrary. We expected all sorts of problems, but not this." He shook his head sadly.

Udi completed his two years' army service with the paratroops in 1968, with the rank of corporal. During the Six Day War he was recalled and was with the paratroops who broke into the Old City of Jerusalem

## ANATOMY OF TREASON

by Mark Segal, Post Political Reporter

TREASON has always had an extra dimension of horror for Jews. Jewish history has been one long tale of confrontation and survival between a small people and mighty oppressors — whether empires, churches or the more contemporary tyrants. The concept of loyalty took priority and those who disregarded it became outcasts.

Yet alongside the burning faith that survived the auto-da-fé, the pogrom and the holocaust, there has run through the veins of the community the poison of Jewish self-hatred, self-contempt. It goes all the way back to Yosef Ben-Mattityahu, who joined the Romans against his own folk, changing his name to Josephus Flavius, and emerging as a respected historian.

One has to reach back into history, to my mind, to understand the measure of the shock felt throughout Israel following the revelation of the alleged spy-and-sabotage ring. It was the first time that Jews in Israel were ready for ideological reasons to take up arms together with the cruelest of our enemies in order to wreak havoc against our society.

It is one thing, after all, to sit in a Tel Aviv cafe or a kibbutz dining hall and engage in an autonomous debate on the nature of Zionism, or to demonstrate in the streets against government policy, and a different one altogether to give an enemy intelligence officer information that could mean sending army comrades to their deaths.

Despite citizenship we shall be obliged to differentiate between Jewish and Arab participants in the spy ring. I take the liberty of quoting from the "Ha'arets"

military correspondent, Zeev Shiff, who recalled, in a recent article, what he heard six years ago during a conversation in Ramle prison between Ottoman Egyptian "journalist" sentenced for espionage, and the so-called "third man" who was linked with the events in Cairo that precipitated the historic quarrel of the "Lavon affair" as to who had "given the order." Ottoman said: "You cannot compare an Arab sentenced for breaches of security to a Jew convicted on the same charges. The Arab did his duty. He is a hero. The Jew is a traitor and should be punished with all possible severity." As Shiff noted — the Arabs who have now been arrested are liable to be charged with grave breaches of the law, while the Jews will be charged with treason.

In the late 1920s, early '30s, Jewish communists aligned themselves with the notorious Mufli's gang which set out to destroy the Jewish community and defeat the Zionist cause. Other instances of ideological treason that have become known since the state was born were in the service of the Soviet Union of other communist states. This new spy ring is, however, the first instance of Jews actively serving an Arab state for ideological reasons.

THE tale of Israel Beer could provide material for a good spy movie. He was an intellectual con-man of tremendous versatility and inventiveness, who finally fell victim to his own over-confidence. Beer reached this country after the world war

broke out, and came to public notice after publishing two articles on military affairs in "Davar." He had begun to write on military subjects as a schoolboy in Vienna, successfully passing himself off as an expert. At that time — it was explained to me rather sheepishly, I may note — "anyone who would put two words together on military affairs and doctrines was considered a big expert." This military commentator who had never been a soldier, invented for the Haganah a military background starting with graduation from the Vienna Military Academy and including active service with the Austrian section of the International Brigade in Spain.

When the Israel army was formed in 1948 he had the rank of Sgan-Aluf. However, as the Haganah settled into the organized patterns of the Israel Defence Forces, Beer found himself outside and not deputy chief of staff as he had hoped. Apart from writing on military affairs, Beer could not find the place in the hierarchy he believed his due.

The process during which he became a Soviet agent was a gradual one. The Russians began to push on the lever provided them by his frustration, giving him a feeling of importance, influence and success. He was caught in the end exchanging briefcases with a member of the Soviet diplomatic staff.

The next case was that of Aharon Cohen, who personified the frustration resulting from the clash between rising personal expectations and concrete realities. This founding member of Hashomer Hatzair Kibbutz Sha'ar

ex-convict, are easier to comprehend.

Adiv, the ordinary sabra kibbutznik, and Vered, the intellectual only son of a well-to-do family in Ramat Gan, emulated the extremist philosophies that have been in vogue throughout the west. According to people who know Vered's family and some of his teachers at Tel Aviv University, he was a brilliant student imbued with a sense of intellectual arrogance, almost of being a superman. He became a convert to the credo of "permanent revolution" while attending an American university.

They adopted the concepts of those Israeli Arabs who started out as Communists and moved on to embrace Arab ultra-nationalism. Both first joined "Matzpen" which rejects the right of Jewish nationhood but recognizes the "justice" of Arab terrorism.

For a better understanding of the motivation, one can do no better than read up on the basic influences, such as the late 19th century Russian anarchist Sergei Nechayev. Although he was not the first in history to advocate political action combined with individual terrorism, Nechayev was the first to champion, in the words of Albert Camus in "The Rebel," the notion that revolution should be explicitly separated from love and friendship. "Nechayev's originality thus lies in justifying the violence done to one's brothers."

In a recent issue of "Encounter," Prof. Michael Confino of Tel Aviv University published for the first time a letter to Nechayev from his older friend and mentor, Michael Bakunin, which attacked this founder of revolutionary terrorism: "You wished to make your own truly extreme fanaticism into a rule of common life. You wish for... a total negation of nature, man and society."

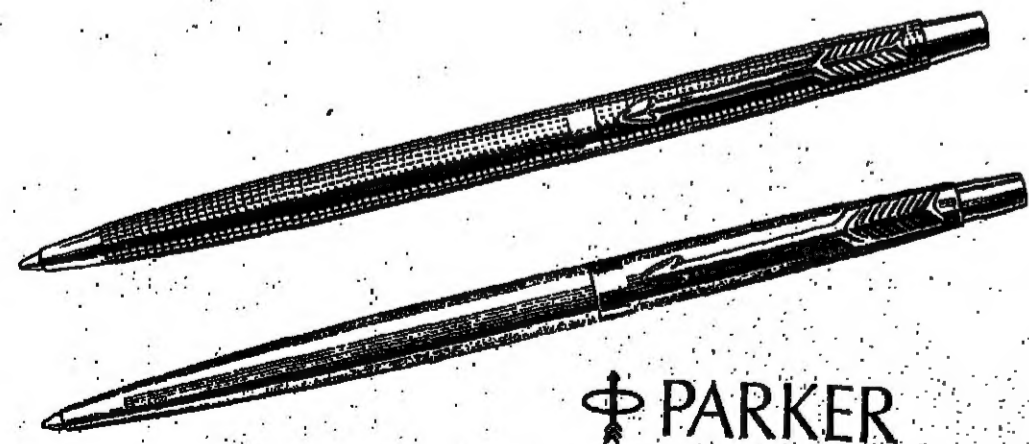
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Ragat Lewensohn Aylen

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Gabriella Rosenthal visits  
an auction  
of unclaimed articles  
at Jerusalem's Mahane Yehuda  
police station.

**TO THE  
HIGHEST  
BIDDER**



Auctioneer Ze'ev Sa'ad at the centre of the action.

"PEOPLE don't realize how many objects are turned in to us, and are just never claimed," says Staff-Sergeant Avraham Gabbai, in charge of the Jerusalem Police Lost and Found Department, as, with a sigh, he attaches a tag to a well-worn plastic spectacle case and double-enters it in his ledgers. No one will bother about the thing, but every object — jewel case or odd empty purse — is handled, classified and stored with the same meticulous care. (But, who, one wonders, could have lost several metres of heavy-duty iron chain, and who, even more puzzling, would have picked it up and carried it to the station in the Russian Compound?)

Another civilian, obviously a scribe, now sat down next to Mr. S/Sgt. Gabbai. Mr. Sa'ad took his place at the head of the table and the second sergeant spread a newspaper deftly on the top step of a small staircase before sitting down on it. A constable came with a very tattered old coffee pot held by a makeshift wire handle. I guess we all shared the grateful feeling that the Force certainly does not waste public money.

**Coffee break**

And what happens to the abandoned finds? The office is small, shelf space limited, the influx of articles continuous.

"They are sold every six or eight weeks at a public auction at the Mahane Yehuda police station. The next one is on Tuesday at 9 a.m."

Tuesday morning I told myself that it would be a good opportunity of picking up some fresh vegetables at the nearby market. I walked into the police station at the specified hour. The yard was just being got ready and part of it was fenced off with barriers. I recognized S/Sgt. Gabbai who, with another sergeant, was looking at a rather dilapidated bench to an office table. Both were mature gentlemen of great distinction, looking rather like career diplomats or visiting professors.

**Dapper auctioneer**

They were soon joined by a cheerful, bespectacled civilian wearing a little black hat pushed well back off his forehead, and an open-necked white shirt under his pullover. This was Mr. Ze'ev Sa'ad, a dapper pensioner of upright bearing with an inexhaustible fund of good humour and pithy wit, who conducts these affairs with the virtuosity of a veteran showman.

The public, so far, consisted of a few elderly men with shopping baskets, a cheerful, plump housewife, and a couple of young men who seemed to have time on their hands. Over the barrier, the housewife confided to Mr. Sa'ad that she was looking for a bicycle

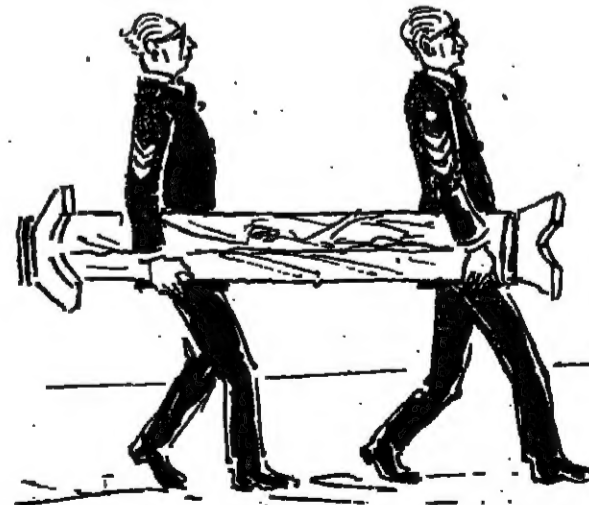
accepted following a deal. No deposits. No refunds. Payment in cash only. No cheques, no promissory notes, no dinars, no pounds sterling, no dollars.

"What, not even dollars?" "Israel pounds exclusively." And gibber, he repeated the speech in Arabic and then in English.

"Now in Moroccan!" "Rasajal ve Imara'a," retorted Mr. Sa'ad, quite unfazed, and waved his hand as the constable deposited the first lot at his feet — a tool-box with some usable contents.

To start the bidding, Mr. Sa'ad named a sum one-third of its estimated value. It went for IL12 to a stout neat little man with a pitch-black moustache. An ancient wristwatch — "in perfect working order, it would make an impressive bar mitzva present!" — was acquired by one of the pensioners.

Next came an oblong container out of which emerged a sort of flashlight — "a photo-electronic device, ladies and gentlemen" — a tube of mysterious salve, a padlock, an assortment of electric plugs and a small water-bolting device. This lot was snapped up by a serious-faced young man for IL15, and it gave us the feeling of having missed the bargain of a lifetime. It was perhaps under this spell that the housewife who had been looking for a child's bicycle found herself the owner of a portable electricity meter, which she swung from her shoulder. "Oh, look, a tourist!" called out someone derisively.



Dignified policemen carry bench to auction site.

Now appeared a bundle of what was revealed to be two worn-out overcoats, a tattered knitted comforter, an umbrella, a velvet bag out of which came a small doll and a pipe. Mr. Sa'ad opened and closed the umbrella as if to show off all its qualities, though he had not foreseen that it was also prone to shed its handle.

"That's nothing, it can be mended," said he, unabashed, and extolled the snug warmth of the coats, which, hung out and brushed, would give the new owner not only comfort but allure as well. A Hassid in traditional garb got the lot for IL25.

Bags appear in a variety of shapes and sizes, some of their contents are tantalizingly displayed — bunch pouches and flowery sun-hats, bundles of sunglasses, purses and pocket-books, packets of sweets, pairs of shoes, a pick-axe. This last finds no taker.

\* \* \*

THE bidding now gets really brisk, and, after a while, two buyers, admitted even inside the fenced-off area, are pitted against each other to the virtual exclusion of everyone else. Three, really, for one is the neat, roly-poly little man with the moustache, who now sits beside his neat roly-poly wife, to whom he turns for approval, before every new bid. Opposite him, a tall, sun-burnt man with a shock of black hair falling over his forehead leans languidly against the wall. With his air of absent-minded contempt and tight, low-belted jeans, he looks much like the handsome villain in a Western. The eyes of the couple, follow each item displayed, but he hardly deigns to look at the stuff. And while his opponents' bids ring out in hoarse excitement, he never raises his voice and only signals with a finger when he wishes to clinch a deal.

Minutes later, to the admiration of the public, he nonchalantly counts out IL30 for a man's fleeces-lined leather coat that goes with an elegant mountaineer's rucksack. The rucksack is half open and among other items can be glimpsed an expensive book. "I'd swear it was Yadin's 'Bar Kochba'."

I thanked my lucky stars that I didn't know about the cash clause beforehand and had only my market money on me. Otherwise I might have bid for a quite nice looking overnight bag and found myself saddled with a green bathing suit, somewhat faded, an almost complete manure set, a photograph album, a bicycle pump and two pairs of ballet shoes. The thought of what I would have actually done with it all jerked me out of the mass hypnosis, and I slunk off as unobtrusively as I could, feigning to ignore the disgruntled comments at the disturbance.

**Finders keepers**

Sometimes he squats nimbly to disentangle the contents of some bag that had only been hinted at as "extremely worthwhile" — shoes, ladies dresses, purses and more purses. In one there is a wedding ring — finders keepers, but any keys are immediately handed over to the sergeant in charge. He also finds some newspaper, a tambourine drum, a bundle of pocket-books and a parcel of 500 nylon bags.

Pressing against the barriers, the public follows it all with utter fascination. I am no less emotionally involved.

"Get off, don't push me!" "Me, push you? You think I enjoy being squeezed against you? If you were a girl now..." "Hey," says a hefty party to one of the yeshiva boys, "get out of here. You don't buy anyway! You take away the room of serious people!"

But the peaches-and-cream lad with the corkscrew earlocks only glowers at him from under his round black hat, and grips the barrier tighter. He couldn't get out even if he wanted, for half the market population now seems to be massed behind him.

Again a sack is carried out, and a blue silk umbrella is displayed.

"Has this one got a handle?" "A handle and everything!" "Maybe only three holes?"

A fine umbrella indeed and a bait for whatever else is hidden in the bag.

"No handling!"

"No handling," Mr. Sa'ad reminds the competitors, and the couple shell out another IL40, sight mostly unseen. Handsome villain goes over and glances at the loot and gives a little grunt of commiseration.

When I was sitting in the Navah cafe downtown, refreshing myself with an espresso, it suddenly occurred to me that I had entirely forgotten about the vegetables. And no wonder.

# The HIGH cost of GROWTH

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חדרים להשכרה  
ROOMS TO LET  
בית רוזי וייס  
RUDY WEISZ  
House RUDI WEISZ

Ya'acov Ardon describes Nahariya today, in the sixth of a series of articles on Israeli cities and their mayors.

CYCLING keeps Nahariya trim. Their coastal town is almost as flat as the Dutch or Danish plains and, like them, teems with bicycles carrying old and young, male and female, without noise or fumes. They give the placid streets a friendly, neighbourly look. They also seem to keep their riders slim. Bicycles are among the few things left over from Nahariya's early days. Of the 40 or so German-born founding fathers and mothers of 1935 and their children, few are left; later arrivals outnumber them by about 20 to 1. Goss with them are their dedication to the pursuit of perfection; their linear planning, regard for pleasant surroundings and fastidious cleanliness; their almost religious worship of trees and gardens; their notorious courtesy. They came to settle as smallholders, supported by nothing but their own hard work on small farms, but they never lost the serene urbanity they had brought with them. They maintained it in running the little pensions they opened later on to take in summer guests and earn a little more over two or three months, in their civic behaviour, a bit stilted and ridicule-provoking on the surface, but respect-

ed underneath. Left over also are the tall eucalyptus trees lining the length of the Ga'aton stream that runs east to west across the town and into the sea. The trees dispense shade and colour, a verdant memorial to the men who planted them. A few dozen of the small farms still survive, though most of the farmers have changed. They produce vegetables, fruit and flowers. Occasionally a tractor crosses the street to park among the lively traffic of cars. **Fading matron** But the change has been marked, and not for the better. The 1948 population of one thousand has grown to 30,000; the placid, pleasant village to a prosperous town with a Mediterranean look, the pretty teenager of the forties to a fading matron with traces of past promise. The Ga'aton stream that often overflowed its picturesque banks in temperamental outbursts after heavy winter rain has been confined in a widened, deepened, concrete channel, straight and dull as a ruler. It now looks more like an open conduit for the removal of drainage water. The simple, one-storey homes of the first settlers have been demolished and replaced by three- and four-storey houses made profitable by high land prices. Ga'aton Avenue is lined with faceless, graceless shops, Oriental restaurants, kiosks, empty crates, litter, parked cars. If this is the inevitable price of growth, Nahariya is paying it — plus a generous tip. By comparison with other towns, it still looks fairly clean and proper, respectable; contrasted with its own past, the picture is painful. Much green growth has been sacrificed to the builders; grey pavements and garish shops have displaced groves and gardens. Part of a small public park by the sea was to have been lopped off for a hotel project, but was saved by a petition of irate residents to the High Court. The Municipality retreated. Many citizens complain that the town council allows builders and business interests too much latitude. Labour Mayor Gershon Tatz, however, is unruffled. Two months ago, he was awarded the annual prize of the Local Authorities Centre for his 25-year record of management. He has well deserved it, if only for his

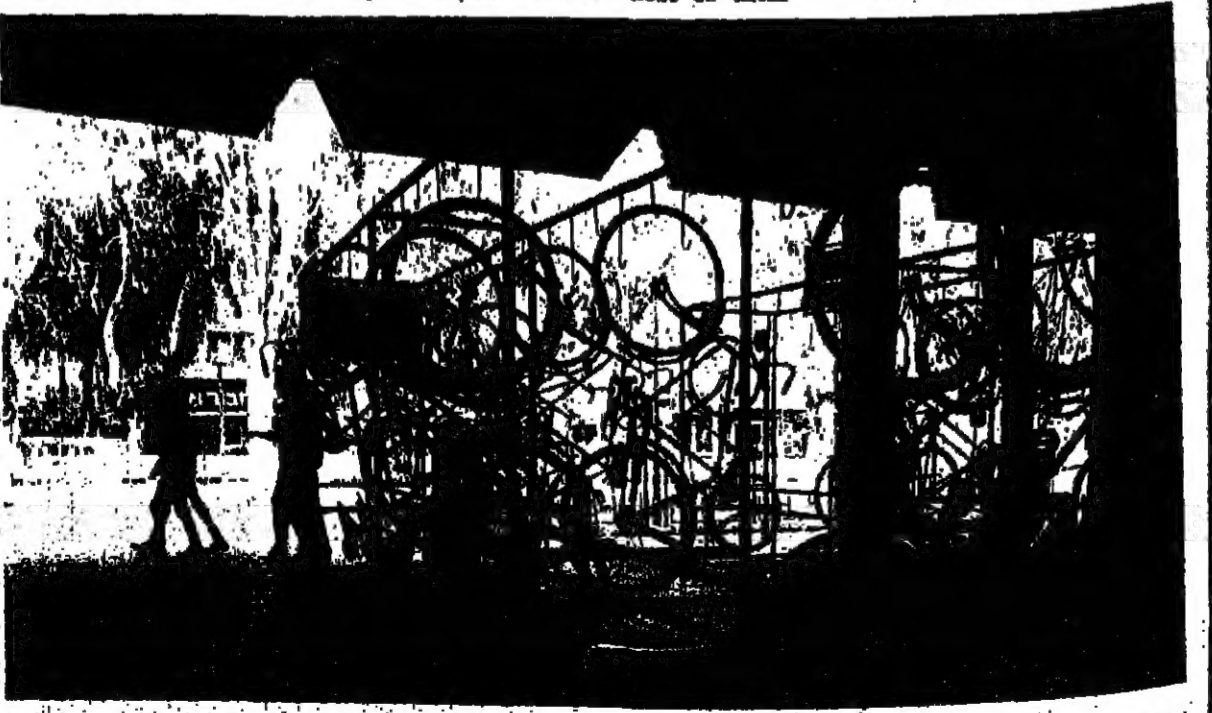
unequaled feat of staying at the top without a break and without a serious challenger in six elections, the first in 1942. Asked whether he would run again next year, he answers evasively that he has had enough. "I have asked the Party centre to release me. I want time for other things — for economic matters, for study. Twenty-five years is enough. But the Party centre doesn't agree." He is only 58 and in good health, even if he has not the strength to admit that he wants to stay at the head of the Labour Party's local list. Mayor Tatz is a skilful man. No opposition crosses swords with him in the 13-man town council. His seven-man Labour faction maintains a coalition with the three Gahal members and an Independent Liberal. Only the two N.R.P. members have no share of the cake. Mr. Tatz is in favour of direct elections and wants more power for mayors, less dependence on approval by the Ministry of the Interior "that have to be sought hat in hand." He sees tourism and industry as the basis for doubling Nahariya's population to 60,000 by the end of the decade. No less than 1,200 homes are in process of construction, 500 of them by

private contractors. "We took the initiative a few years ago and bought 150 dunams at the entrance to the town for development together with the Housing Ministry. We're going to build 1,000 apartments there, with a community centre for the whole of West Galilee." Hotels play a great role in Mayor Tatz's plans, because he foresees great possibilities for Nahariya in foreign tourism. **More hotels** "A beginning has already been made. Of the 1,500 rooms in the large and small hotels, only 400 have been recommended by the Ministry of Tourism as fit for foreign visitors. We must promote the construction of more. We have just signed an agreement for a 250-room hotel, a German investment, to go up on the beach. During the next five years, we hope to add 1,000 high-standard rooms. There is plenty of space for them on our seven-kilometre sea-front." It will certainly not take long for the area between Nahariya and Shavel Zion, three km. to the south, to be filled up. Some 1,500 dunams sold by Rasco to housing companies and the Nahariya municipality are enough for another 20,000 residents. Mr. Tatz predicts that most of them

will live on industry and tourism. He takes pride in the fact that the town's major plants — Isasbest, Moller Textiles, Icar Metal Works, Strauss Dairy, Zoglowek Meat Products — were stable during the recession and, along with a newcomer, Egan Electrical Products, are now major exporters. The industrialists are cool when they talk of their mayor. They refer to his lack of interest, not to speak of active help. Isasbest and Icar set up a first-class trade school for 75 boys six years ago and maintain it at their own cost. Gershon Tatz has never visited it. Nor has he visited the plants of Icar (which employs 600 and has won an international reputation) or of Dr. Richard Strauss, one of the town's first settlers. Icar's founder, Steve Werthelmer, points from his exceptional years, to quote from the *halacha*, to the municipality for years to clean it up. No results. I have been asking for an approach road on the beach to the industrial zone. No results." He shrugs off the mayor as a liability. None of the industrialists regard him as an asset. "We expect no initiative from the town-hall and no attention to (Continued on next page)



Mayor Gershon Tatz, who has ambitious plans to double Nahariya's population by the end of the decade. (Israel Sun—Giora Saim)



Bicycles are one of the things retained from the early days of Nahariya. (Israel Sun—Giora Saim)



Honeymooners in a horse-drawn carriage, now are a mainstay of Nahariya's tourist trade. Below, the city hall square. David Rubinger



Israel Sun—Giora Saim

## FOOD BASKET TORA AND FLORA

Portion of the Week: Gen. 44, 18-27, 27

AFTER Joseph had revealed himself to his brethren, he sent them back home to their father Jacob, loaded with stores of food which would relieve the famine which was still raging in the Land of Canaan. The contents of this food basket, in addition to the unspecified "good things of Egypt," are enumerated as "bar lehem and mazon" (45, 28). These three words are usually regarded as more or less synonymous with grain, and the various translations are at some pains to distinguish between them. Thus the authorized version renders them "corn, bread and meat" while the Jewish Publication Society translation renders the last word "victuals."

Ibn Ezra, however, while agreeing that bar in wheat and lehem bread, describes mazon as "peas and beans and lentils and millet and spelt and figs, raisins and dates since they alone constitute mazon in addition to wheat and barley."

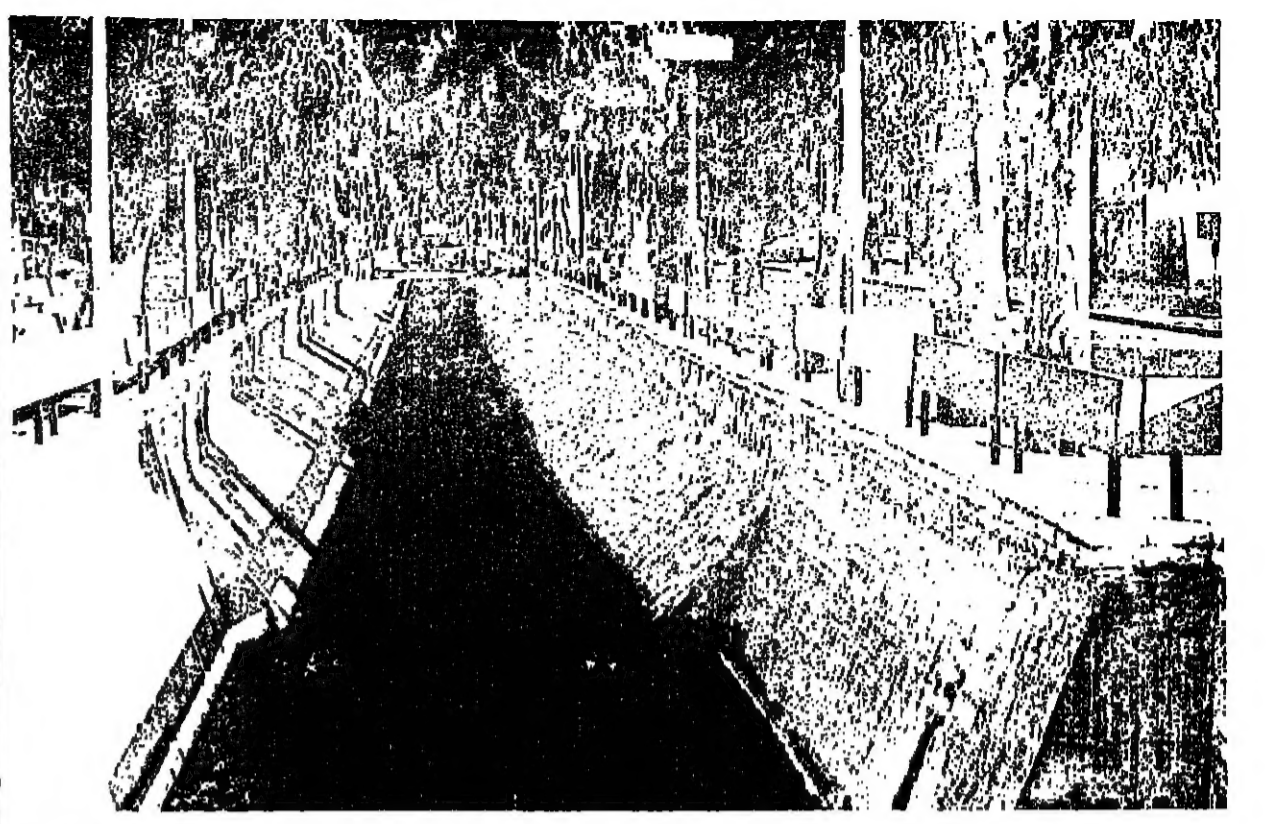
What Ibn Ezra is trying to convey is that mazon implies only vegetable products. In this it comes very close to, but is not identical with, the halachic interpretation of the word. As every Orthodox Jew knows, the blessing "bore minei mazonot" is recited only over vegetable products, except that, according to the *halacha*, to quote from the rubric of Singer's Prayer Book, it is recited "after partaking of food other than bread prepared from any of the five species of grain (wheat, barley, rye, oats and spelt)." It does not therefore include either figs, raisins and dates, or peas, beans and lentils.

If this interpretation is to be accepted, the whole of Joseph's food basket consisted of vegetable products and the "meat" of the authorized version disappears. It is not necessarily so, however. In Arabic, *lahm*, which is in essence the staple food of life, is not bread, but meat, and there is ample evidence in the Bible of a similar use of the word in Hebrew, particularly with regard to the food of Egypt.

The clearest evidence is found in the grumbling of the Children of Israel after they left Egypt: "When we sat by the flesh pots of Egypt, when we did eat lehem to the full" (Exod. 16.3).

Here obviously *lehem* is synonymous with meat, and Joseph's basket was thus full of corn, meat and all the agricultural products enumerated by Ibn Ezra.

L.J. RABINOWITZ



The Ga'aton stream, lined with concrete to prevent flooding, now looks like an artificial canal as it runs through the town. (Israel Sun—Giora Saim)

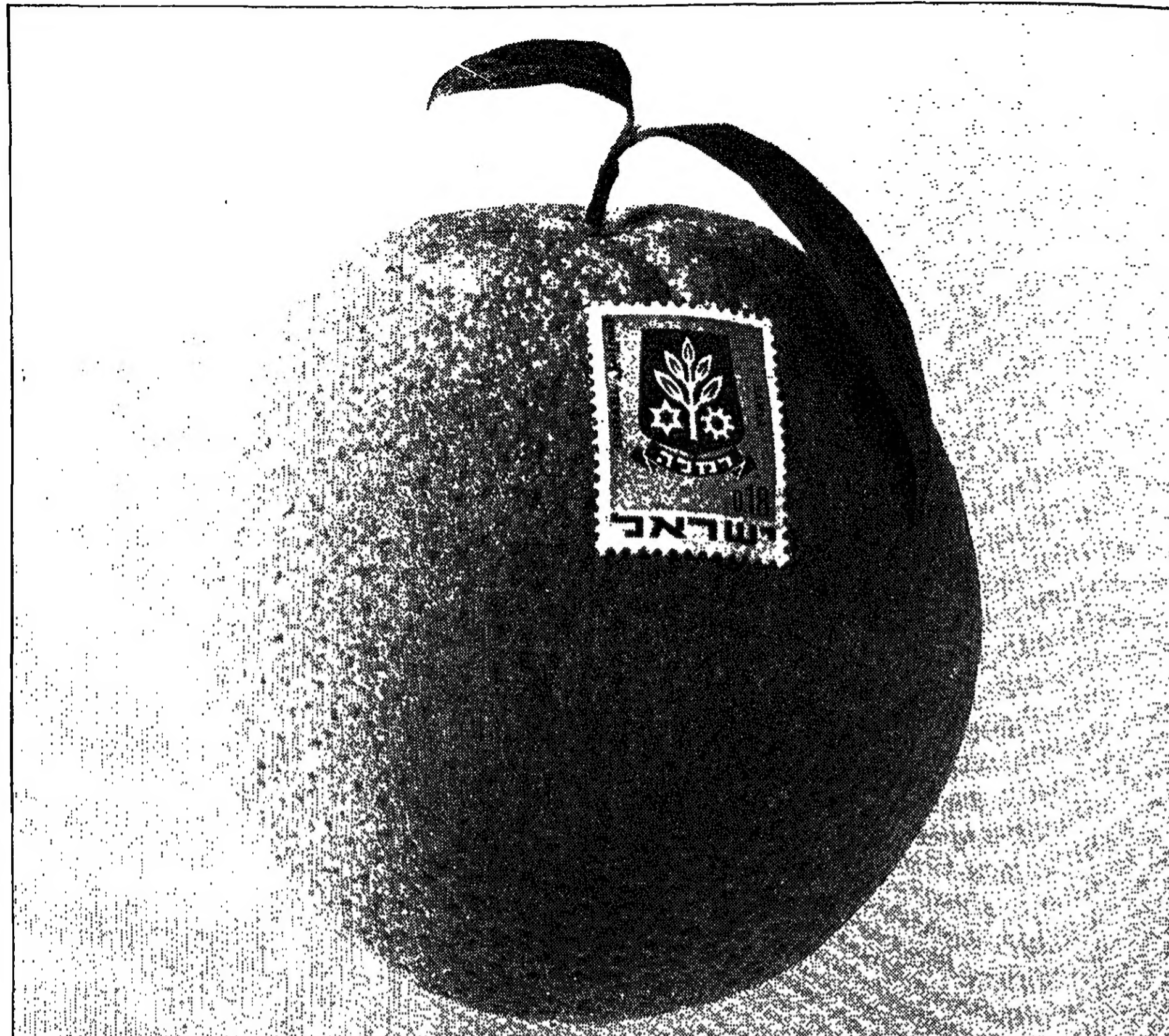
(Continued from previous page) our interests," one of them said, leaving the distinct impression that there is a serious lack of communication between the mayor and the industrialists. \* \* \* ALL observant residents agree that the town's administration has a good record in creating educational facilities, from kindergartens from the age of three up to high-school level. Mayor Tatz has set his sights on a regional college for higher education of the young and working adults. He lists among his achievements the municipal museum of archaeology and history. But local people regret how long it took to wear down town-hall indifference to the project. **Road access** The Mayor has successfully negotiated for better communications for his town. "I want the coastal *autostrada* to be continued up to Nahariya. The Public Works Department supports it. At least the road from Acre is now being widened to four lanes." He probably also deserves credit for warding off a Finance Ministry plan to cut the town's railway link. The Transport Ministry will now invest IL6m. In renewing the track between Haifa and Nahariya and in suburban traffic railcars to carry passengers between the two towns in 30 minutes and relieve the overloaded roads. "This will mean also a 90-minute journey between here and Tel Aviv. And we need an air link to the other airports in the country. The airstrip at Betzet (a few minutes car ride away from the town) is now being re-conditioned." Over the years, Nahariya has developed into a regional centre and is popular with Israelis as a resort town, owing to its reputation for good service at both large and small hotels. A resourceful public relations man, long deceased, thought up the attractive idea of hospitality for honeymooners, and the municipality even provides a marriage counsellor, who offers new-layers advice on how to stay together and enjoy it. But many residents regret that life in Nahariya has lost in quality. "The administration lacks enterprise. It has gone stale," go their complaints. "It has cut down a grove in memory of Elie David, the first Nahariyan killed by Arab terrorists in 1938, and put up the town-hall building there. The squares in front of it and the shopping centre op-

posite look slummy, and, in the evenings, are meeting places for rowdy youngsters. In the early '50s we used to have open-air classical record concerts. The cultivated atmosphere has almost gone and nothing is being done to preserve what's left of it. The local cemetery looks derelict. Just compare it with the military cemetery: how well-kept and dignified that looks. The pressure groups get their way. Hotels go up without parking space. In the town-hall, democracy is an empty word. Good people have left it and self-respecting young men look elsewhere to serve the public." The occasional visitor cannot help noticing the decline. The "pearl of West Galilee," as the tourist pamphlets called it, has lost much of its lustre. Nahariya has become more populous and more prosperous at the price of looking shabby and vulgar in the centre. It will take some doing — and perhaps a new leadership, too — for Nahariya to recapture the qualities it has lost.



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A. ARIEVY ADV.

# HOMES VERSUS LITTLE BOXES

**VILLAGES IN THE SUN:** Mediterranean Community Architecture by Myron Goldfinger with a foreword by Louis Kahn. London, Lund Humphries. 224 pp. £4.20.  
**BEYOND HABITAT** by Moshe Safdie. MIT Press. 244 pp. £4.65.  
**THE LIVING CITY** by Frank Lloyd Wright. N.Y., New American Library. 265 pp. \$2.95.  
**THE BUCKMINSTER FULLER READER.** Edited by James Moller. London, Jonathan Cape. 373 pp. £2.40.

Reviewed by Allan Tysman

A COMMUNITY architecture must provide for the means of communication which can enrich and substantiate a true building. Barriers can only divide and isolate. We read how the Habitat 67, Myron Goldfinger introduces us to the basic concepts of environmental and communal architecture. In *Villages in the Sun*, he subtly and beautifully leads us through the squares, alleys, villages and ways of life in some 25 locations around the Mediterranean — in Corsica, Greece, Italy, Morocco, Spain and Tunisia. He shows us that, despite considerable variations in actual design, materials, climate and terrain, a basic common denominator of functionality remains combined with that beauty which springs from unadorned, unaffected simplicity, and expresses itself in successful communal living.

His aim is not merely to display cities (which he does with one of the most superbly breathtaking photographic displays I have ever seen in print), but to demonstrate those characteristics which identify his selected villages as successful forms of communal living, and to examine their architecture with respect to their relationship to the natural environment, their unified overall structure and plan, the "negative spaces" (viz. open and communal spaces not actually occupied by habitations), the units of habitation and materials involved. Each village example is discussed briefly in terms of these characteristics and the fulfilment of the psychological and social requirements of the inhabitants is discussed.

Goldfinger does not subscribe to the "back-to-nature" or to the "primitive-is-best" concepts but he does believe that "since population demands will soon force the rapid development of building systems, we can return to the spirit of the Mediterranean village... through our primitive capacity to develop the additive form out of advanced technology and through our belated concern for man's spiritual and spatial needs."

He quotes Adlai Stevenson with approval: "In quiet places reason abounds; in quiet people there is a vision and purpose, many things are revealed to the humble that are hidden from the great. I hope and pray that I can remember the great truths that seem to be obvious here but are so obscure in other places."

Frank Lloyd Wright was a deeply religious man and, therefore, an optimist. He believed that "justice and redemption were surely around the corner." But he was certainly not ignorant of science. He wrote "No science can be humanely fruitful until art, religion, philosophy, ethics and sciences are comprehended as one great entity, a universal Unity seen as the Beautiful."

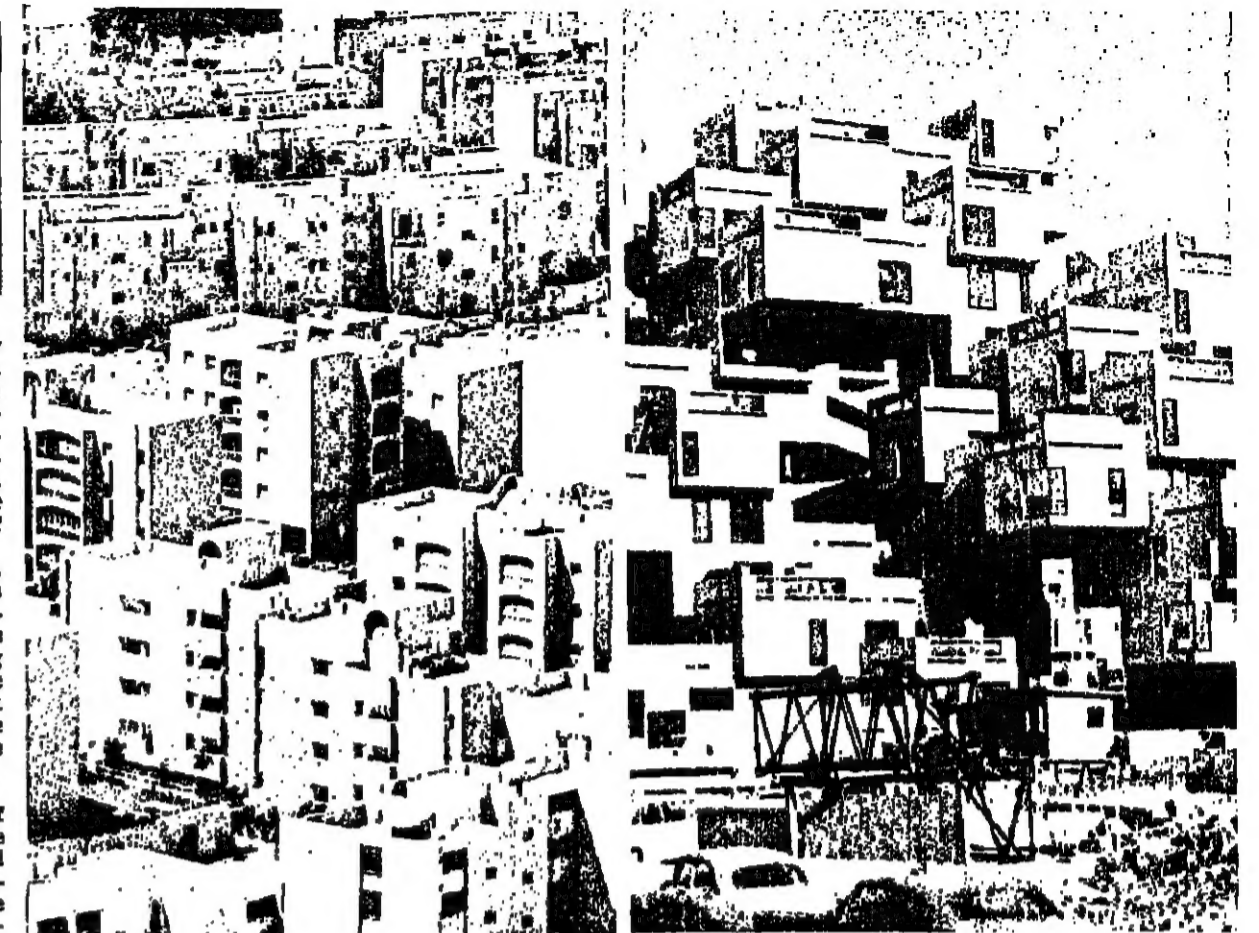
His moral philosophy applies to any modern situation and, indeed, Wright envisaged more than merely aesthetic approaches to architecture. "Our forefathers faced dangers in the open that we might live. We face more insidious dangers: the danger of degeneracy, of dishonesty, the danger that they may have lived for us in vain and daughters of our begotten sons and daughters of our own in vainly without the heritage of spiritual courage and consequent strength."

Richard Buckminster Fuller was born, too early, in 1895. To describe him as a genius is not to do him justice — how can one word embody a man whose mind is fully conversant with engineering, physics, architecture, art and social policy-making, who is a responsible and caring leader of men? Fuller is the discoverer of synergistic geometry, the great geodesic structures and domes and the Tensegrity structures. (The best-known geodesic dome was probably that of the American Pavilion at

Expo '67.) Over the years he produced the Dymaxion House, Dymaxion Car, Dymaxion Bathroom and the Dymaxion World Map Projection. The main trend of his architecture is to minimize material wastage and to achieve full environmental control with maximum efficiency.

Perhaps "Tensileman Man" is the best description of "Bucky" Fuller. Long before Lord Snow, he expounded in his 1959 Rede Lecture the danger of the lack of communication between "science" and "the arts." In his "Two Culture" concept, Fuller was working hard on the problem, thrusting aside barriers between cultures, generations and even specialists.

The Buckminster Fuller Reader is an all-too-brief exposition of his life work. It is perhaps indicative of the man's urge to dedicate his very existence to the uplifting of his fellow men that he cooperated in this small book, some 400 pages long, which skims over such vast



The conventional and Safdie's Habitat.

contributions to knowledge and culture in a few brief sentences.

IN the stone, plaster and concrete of which we make our homes we reflect not only our more static values but, above and beyond this, our ambitions and our dreams. Those who help us design the textures and shapes of our chosen environment are free not only to draw upon our aspirations but can only too easily and profitably lean on our insecurities and conservative tendencies.

The authors reviewed here stand out, not only because they initiated and developed trends but because of their missionary fervour in putting over their new ideas — sometimes at risk to their professional careers. Their devotion is perhaps in sympathy with Rabbi Akiva's exposition of the urge to propagate his own knowledge: "My son, more than the calf wishes to suck, does the cow yearn to suckle."

The Dymaxion House, Dymaxion Car, Dymaxion Bathroom and the Dymaxion World Map Projection. The main trend of his architecture is to minimize material wastage and to achieve full environmental control with maximum efficiency.

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No matter how many books appear telling us all about ourselves, being incurably narcissistic, we fall on them avidly, argue about them, and usually end up by dismissing them, especially if they are by non-Israelis. "After all, what foreigner, even a Jewish one, can understand us?" Still when someone tells us that we are strange, exotic and very, very interesting, we wholeheartedly agree.

Mr. Golden's book is obviously directed at the tourist trade, but, under its deceptively chatty style, there is a lot of information and shrewd perceptiveness, and of course a wealth of good stories, some of them probably true. The ones I liked best and which I haven't heard before goes like this: "Israel sent Golda as Foreign Minister to the independence celebration of the new African nation, Zambia, in 1965. The neighbouring Southern Rhodesian government invited all the plenipotentiaries to the border for a view allowed over the Victoria Falls, the highest in the world. These guests, black and white, accepted the invitation

back in the Cabinet, doesn't it?

## Old style detectives

THE TIMES ANTHOLOGY OF DETECTIVE STORIES. (Cape). £1.75.

Reviewed by Philip Gillon

THE Times and Jonathon Cape recently organized a competition for writers of short detective stories. The judges were Lord Butler, Dame Agatha Christie and Tom Stoppard, and they obviously went for the old-fashioned types of story, with the emphasis on a problem in crime, neat detective work, and craft craftsmanship. These are not tales for readers who like tough private eyes, with broads and blood on every page, or master spies coolly sipping French champagne before using the electronic gadgets prepared for them at the request of MI 5.

In the framework of the problem tale, many of the stories are excellent. The judges' winning selections, of course, are the worst of the lot: the best are "A Quite Conventional Death," "Cesare's Reason" and "Miss Emmeline," which did not even get honourable mention. Somebody should lock the judges in a completely sealed room, and...

## LETTERS

### RABBI DOV-BAER

To The Jerusalem Post Literary Editor Sir. — In my article on Rabbi Dov-Baer, which appeared on December 1, there is a reference to his being the Maggid of Kovno — this is a printer's error, he was the Maggid of Rovno, the capital of the Ukraine.

I would like to add that a reference was omitted, no doubt for space reasons, to the great-grandson of the Maggid, Rabbi Israel of Rishin — Sadagora — the founder of the widely branched "royal" dynasty of Hasidic leaders, who spread Hasidism throughout Europe, Israel, and the U.S.A. ISRAEL WEINSTEIN



# HESCHEL AMONG THE CHRISTIAN THEOLOGIANs

CHRISTIAN theologians have in recent years become increasingly interested in contemporary Jewish religious thought. This interest is intellectually more profound and theologically more significant than the official pronouncements of church leaders on Jewish subjects. The late Paul Tillich had observed that "something is going on between Jewish and Christian thought which has not happened since the two religions parted in life, thought and destiny in the first and second centuries." On the Jewish side, Abraham Heschel has acknowledged that Kierkegaard and Niebuhr have been "a source of inspiration" to many Jews. This year a significant step was taken by the Ecumenical Theological Research Fraternity in publishing "Immanuel," which periodically presents a survey of current Jewish religious thought in Israel. "Immanuel" is edited by Rev. Coos Schonewald with the assistance of a group of Jewish and Christian scholars and its purpose is to inform Christians of religious studies, research and original thought in Israel.

In the United States a group of Christian theologians has decided to include two Jewish thinkers among the eleven major contemporary theologians. In a projected series of studies edited by Professor Martin Marty of the Divinity School at the University of Chicago, which deal with Kierkegaard, Barth, Bonhoeffer and Teilhard de Chardin, the list includes Martin Buber and Abraham Heschel.

## I and Thou

The inclusion of Buber is no surprise, since Buber's I-and-Thou theology has long ago been widely acknowledged as an important element in contemporary religious thinking. Even in his writings on *Hasidism*, Buber's interpretation carried clear overtones of a religiosity which was unattached to a ritual form. Furthermore, Buber's religious emphasis upon the social and ethical lends to his theology a universalistic texture which facilitates its adaptability to Christian theology. But Heschel's writings are so uncompromisingly Jewish and so steeped in the traditional modes of mystical and *hasidic* thinking and rabbinic *halakha* that his inclusion in a Christian series of theological studies is indicative

**THE PROMISE OF HESCHEL**, By Franklin Sherman. Published by Lippincott Co., Philadelphia and New York, 1970. 103 pp. \$1.95.

Reviewed by Zvi Yaron

of Heschel's newly acquired stature as one of the most important theologians of our generation. And it is also evidence of many Christian theologians' new willingness to understand Judaism *per se* and not only in christological terms.

In this perceptive study Professor Franklin Sherman of the Lutheran School of Theology in Chicago yields no ground to the fashionable insanities of the "God-is-dead" breed of theologians. He points out that Heschel is convinced that the God-is-dead *derrier ort* informs us not of what happened to God but of the predicament of these men. Heschel has written of these theologians that they are "like patients in the state of final agony — who scream in delirium: the doctor is dead, the doctor is dead." The question with which Heschel continuously grapples is how man can describe God — who is to him an undoubted reality. His answer is that the prerequisite for understanding God is "the sense of the ineffable." Sherman explains Heschel's concept of the ineffable as "that which transcends our capacity to understand or to express, and yet which, paradoxically, is known to us — known by direct experience." The ineffable is not the unknown. On the contrary, it is known and overwhelmingly experienced and yet it offers no full and clear perception of itself. In Heschel's words, "what is intelligible to our minds is but a thin surface of the profoundly undisclosed."

## Rhetoric alleged

Heschel's writings are replete with these elusive and allusive expositions and they have therefore provoked criticism from thinkers who insist that theology should be rigorous and systematic. The American Jewish theologian, Arthur Cohen, has condemned Heschel's thought as "the rhetoric of theology," suggesting that Heschel avoids logical arguments by loading his writing with impressive rhetoric. But Professor Sherman points out that Heschel's imagery foregoes clarity for the sake of depth. His thinking is imprecise but restless, reflecting his wrestling and his "sense of the immense." His poetic style expresses his urge to awaken in us "new levels of sensitivity," to challenge, to shatter our snug and cherished notions of religion. For he tries to dislocate the established patterns of religion. Heschel writes:

"Little does contemporary religion ask of man. It is ready to offer comfort; it has no courage to challenge. It is ready to offer education; it has no courage to break the idols, to shatter callousness. The trouble is that religion has become 'religion' — institution, dogma, ritual."

But despite Heschel's severe strictures of the Jewish "established" religion, Prof. Sherman is aware that Heschel is "firmly implanted in Jewish observance." Even an admiring Christian theologian has therefore unavoidably to face the question of Heschel's relevance to the Christian view of religion and its relationship to Judaism. In the concluding chapter, entitled "Encounter between Christianity and Judaism," Sherman writes of Heschel: "He is

# Snatching Vicky

**BLACKSTONE** by Richard Falkirk. London Eyre Methuen. pp. 205. £1.50

Reviewed by Doris Sowden

GOOD news for lovers of thrillers: Edmund Blackstone runs again. We are promised that this is the first of many novels about the Bow Street runner, Edmund Blackstone.

The Bow Street Runners predated the London police. Their principal duty was as "thief-takers." So they mixed in the underworld and often came from there. They were a combination of official detective and "private eye" for though they acted as a public service, they also worked for individual clients. In fact, they had a history of almost 100 years, and the book ends with a historical note on them.

Edmund Blackstone, big, burly, brave, slightly lecherous and wholly quick-witted is a sort of nineteenth century James Bond. With an obscure origin and shady past, he has a reputation with both criminals and crime-busters — and he gets his man or whatever else he is assigned to get.

In this, his debut into the land


of adventure fiction, he has to rescue the seven-year-old Princess Alexandrina Victoria, later to become famous as Queen Victoria.

Richard Falkirk deviates the story with skill — even giving the reason why the kidnapping was never revealed, and why the story died with the Queen. Besides ingenuity and a turn for narrative, the author also has a gift for the felicitous phrase. Of Victoria's favourite "Uncle Leopold" (who does not actually appear in the novel), he says that he was "as cracked as any of the Royal eccentrics with his boaters and three-inch soles to his shoes."

Princess "Drina," later Queen Victoria, appears as a pert little miss, already aware of her royal status, already with the self-composed dignity she showed in later years, knowing when to speak and when to be spoken to.

How Edmund Blackstone rescues her single-handed in what publicity boys would (and probably will) call a punch-packed thriller. What's more, he does it without those high-powered cars and special gadgets that are so essential to modern heroism — but his pistols are special, and he always has time for the girl.

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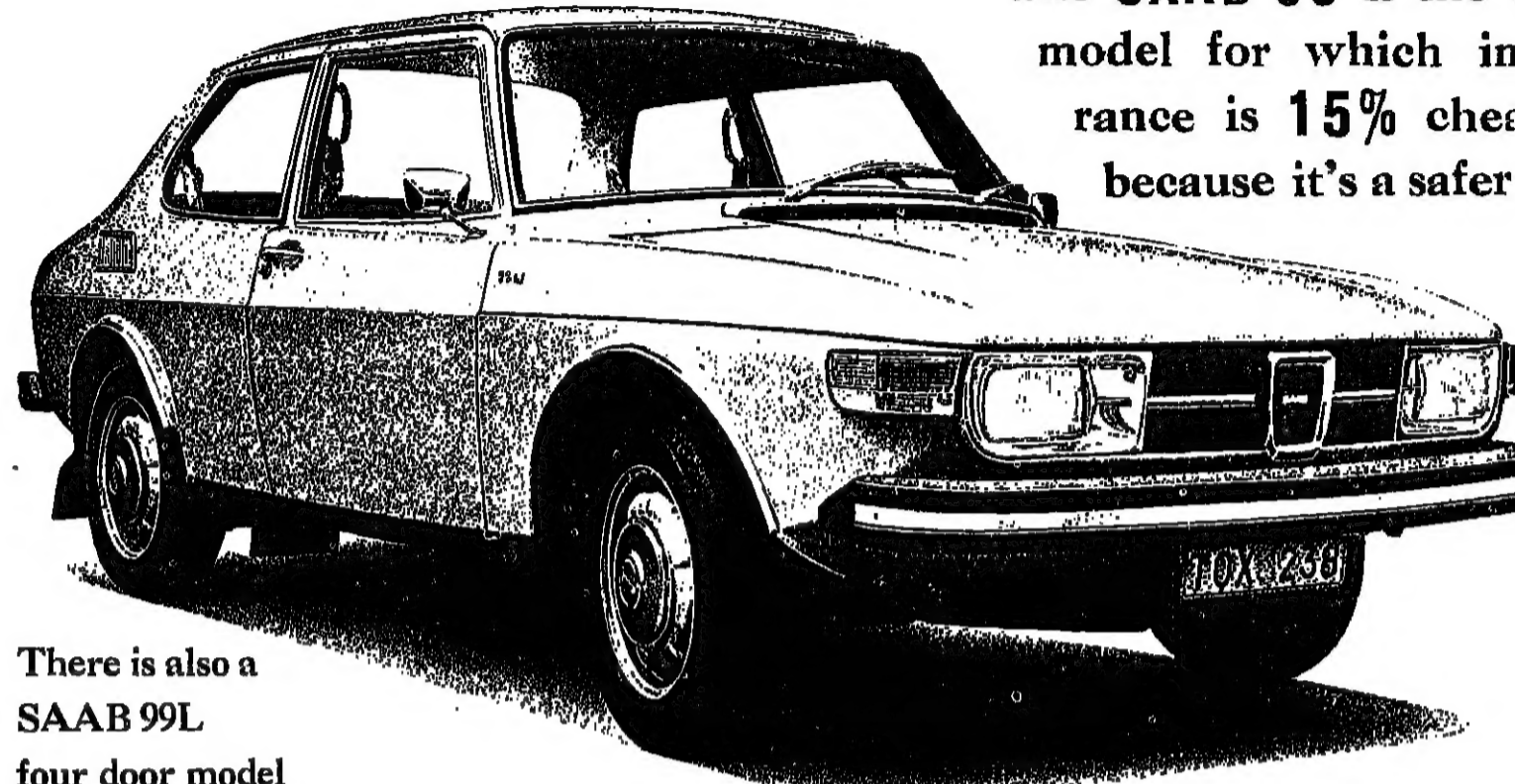
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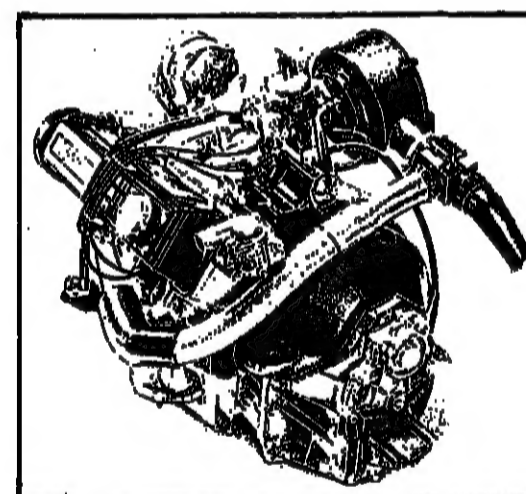
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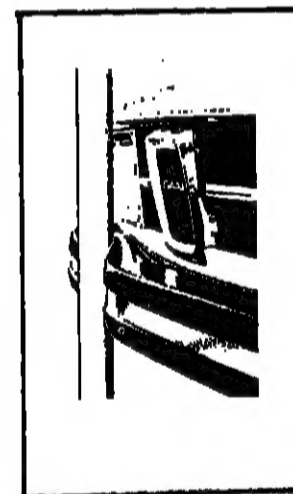


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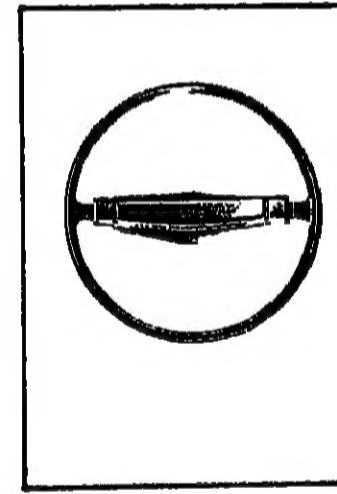
The SAAB 99 has a new 2.0 litre Swedish engine with an overhead camshaft. It develops 95 HP DIN. This capability gives it high acceleration, and ensures adequate power for overtaking.

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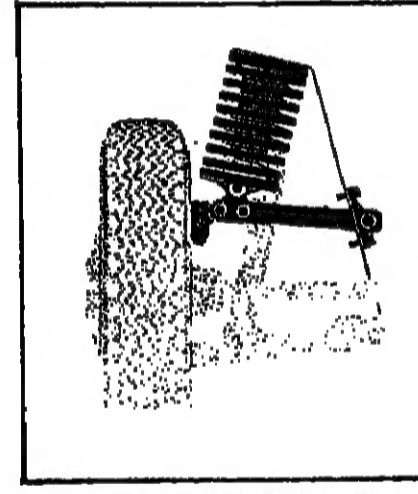
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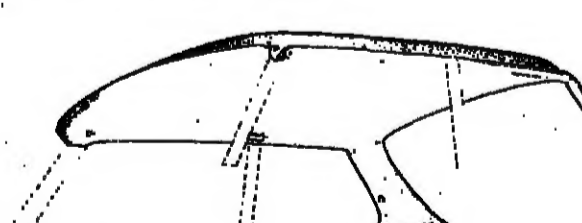
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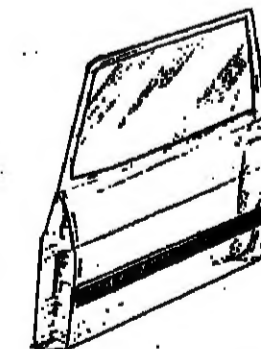


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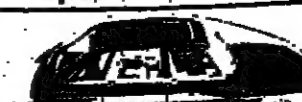
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# MONEY OVER THE DAM

Ephraim Kishon chronicles an imaginary appearance of a Vered official before the Knesset Finance Committee.

**YEHEZKEL** Shultheiss, before we commence your comprehensive examination, I must warn you most seriously that you are not obliged to divulge anything to this committee, because we have no right to subpoena you. "Thanks for the information, sir."

"You're welcome."  
"So may I go home now?"  
"Certainly. Although we had intended discussing the Vered Company losses with you."

"How do you know we had losses?"  
"We read it in the papers, Mr. Shultheiss."  
"Papers? A lot of good you'll do, gentlemen, if you believe everything that's written in the papers! First they wrote that Vered had run up losses to the tune of 20 million, then it was 40 million, and now we've got a cool 70 million pounds! I beg your pardon, but this is too ridiculous for words."

"How much did you really lose?"  
"At least twice as much. That's how much you can trust newspaper reports."

"How did those losses occur, Mr. Shultheiss?"  
"We don't yet have a clear picture, because we haven't cashed all the incentive premiums. So for the time being I propose we call it a controlled lack of profits."

"How did this lack of profits come about, Mr. Shultheiss?"  
**Complicated subject**

"Mostly due to circumstances. Occasionally, because of the way things developed. This is a very complicated subject."  
"Still, couldn't you at least give us an example or two?"  
"Easily, gentlemen. Take the Zanzibar high dam. It was a promising project. We set up giant installations, we solved stupendous engineering problems, we overcame the language barrier, and then, when the installations were almost completed, there was a sudden flash flood, which washed away all our calculations."

"What kind of installations were those?"  
"Flood control installations. It was an interesting and very complicated project."  
"How did you obtain the job, if we may ask?"

"Through tenders, like all government companies, sir. Our costing calculations were always conservative: The project would cost X dollars, from this we deducted our company's expected loss..."  
"How much loss?"

"We worked on a low loss, 15 to 20 per cent per project. But this did not include bribes."  
"Why not?"

"We tried to avoid mixing human relations with hard-headed business methods. Bribes were carried separately in our books."  
"Where?"

"In my little black notebook. Look, it's all written down here: To Mukl, a million and a half for the cog-and-wheel train."  
"What's that?"

"I don't remember. But it was an interesting project. It's all written down. Aga. Khan 908,708! Sorry, that's his telephone number."  
"Is it true that you spent altogether 11.20 million on bribes?"  
"That's a particularly complicated subject, sir."

"Still, what was the customary procedure?"  
"Very discreet. A Vered man went abroad with a suitcase

stuffed with bills, paid something to someone, came home and announced: 'It's O.K.' What was important was that there were no witnesses, it was done quietly, tactfully. In most cases, no one knew who got the money and where. Take the Afghan Minister of the Interior, for example. One dark night, we tossed 12 million through his window, to win the inter-urban sewage system tender."

**No witnesses**  
"Did you get the job?"  
"No. We discovered later that he wasn't Minister of the Interior, only an interior decorator who had died a year before. It's impossible to make head or tail of an Afghan telephone directory."

"That sounds reasonable enough. But how did this show up in the company's balance sheet, if we may ask?"  
"Under the section, 'Acts of God'. Our company drew up a mono-balance sheet, that's to say, it filled up only one side of the sheet, 'Expenditure.' On the 'Income' side, we just stamped 'Not to Worry!'"

"So how did you all the same show profits during the first few years?"  
"We held the balance sheet upside down. It was one of those things."

"Who, in fact, decided on operations, Mr. Shultheiss?"  
"It was done by inter-ministry cooperation."

"You mean...?"  
"That is, the various ministries coordinated matters between themselves."  
"Which ministries?"

"Coordinated ministries. They wouldn't allow any interference from outside."  
"O.K.," so who, after all, is to blame?"

"Fate. It upset a great many of our plans. Perhaps not on purpose. Take, for instance, the filling up of the Nicaraguan sea-shore."  
"What was that?"

**Surprise devaluation**  
"A project. We agreed on a price of 60 million pesetas, with every peseta worth an Israel pound. So at the last moment they devalued the peseta so that it was only worth an agora."

"Why wasn't your fee linked?"  
"That was the Nicaraguan Government's condition for awarding us the project."  
"Please, Mr. Shultheiss, couldn't you stop repeating 'project' all the time, it makes us all kind of nervous."

"As you like, gentlemen. Anyway, this is a very complicated subject."  
"Didn't any Government agency ever ask you about the terrible lack of profits?"

"They never stopped asking. At the Ministerial Committee on Economic Affairs they used to ask at least once a month: 'Nu, how are things, Yehezkel? And I would answer: 'Touch wood.' Twice I submitted this in writing."

"Didn't you have any trouble with the authorities?"  
"You bet we did! They drove us to distraction at the Treasury. When we bribed the Dalai Lama, so as to be awarded the implementation of Tibet's agrarian reform, and invited him to a restaurant, the assessing officer refused to accept the bill. They would only allow 11.50 as ex-penses on condition that the meal had taken place within a radius

of 8 km. from the Lama's residence. We had some stormy arguments — almost came to blows. In the end, we applied to the Supreme Court and settled for 11.25. How can you work like that, when they hobble you at every step?"  
"Quite."

**Interest cost**  
"Besides, they didn't give Vered any working capital or pocket expenses! So we took loans. Now, the interest on our loans alone runs to 1140,000 a day. The two hours we've been chatting here have already cost us at least five thousand. I therefore suggest you cut down this investigation..."  
"Just one more question, Mr. Shultheiss. Who's going to pay for all this?"

"I am! And all the other citizens of this state! I'm not shirking my duty, I'm not pulling rank, I'm paying my lawful taxes, so as to feed the Treasury the funds it needs to pay the Vered guarantees."

"Who decided on these Government guarantees, Mr. Shultheiss?"  
"You did."  
"We did?"  
"Yes, you, the Knesset Finance Committee."

"It's getting rather late, isn't it?"  
"Yes, and this is a very, very complicated matter."  
"Are you planning any changes in company policy, Mr. Shultheiss?"

"Definitely. Our slogan: Streamlining and Cutbacks. The com-

pany comptroller was fired only the other day, the messengers have been pruned, the watchdog has gone on unpaid leave."  
"And the managing board?"

"Give us a chance!"  
"You don't change a board which has proved itself! The company is only now really getting going. After the elections we expect a considerable volume of our debts to be written off. A very interesting project. It's only a question of holding out. Give the Government companies a chance!"

"Absolutely. Thank you very much, Mr. Shultheiss, and sorry to have bothered you."  
"It's quite all right. Let's keep in touch. Ciao."  
"Ciao."

Translated by Yehoshua Goldman  
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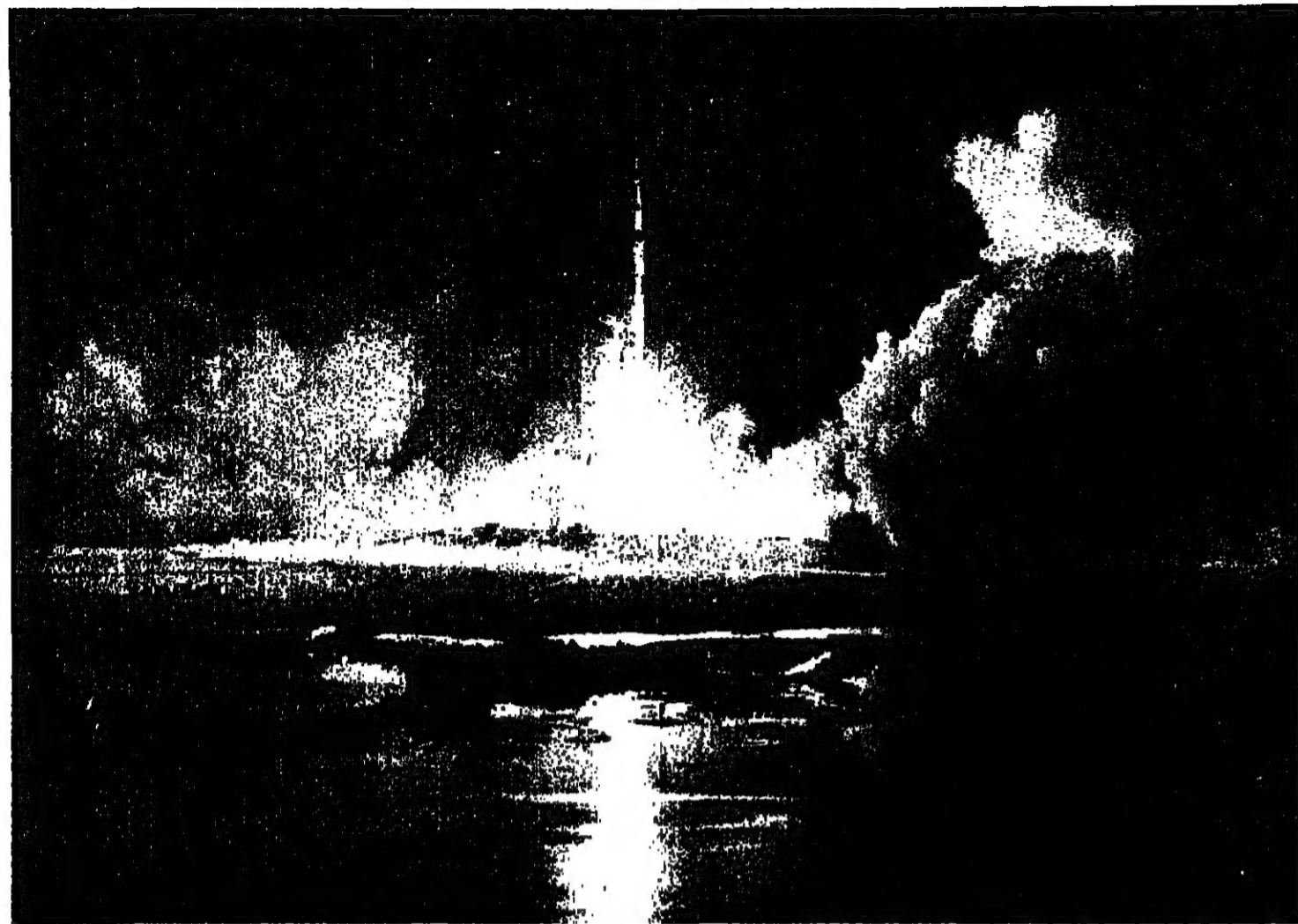
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Astronauts Eugene Cernan, right, and Harrison Schmitt, left, use special drills during first walk on the moon. The photo was taken by a special television camera, mounted in their lunar module, Challenger.

*Apollo-17 astronauts Eugene Cernan, Ronald Evans and Harrison Schmitt, now are on their way back to Earth after their Apollo-17 flight, the final one in the U.S. manned lunar series. There are no current plans for additional manned moonflights, and the American trio may be the last men to set foot on the moon's surface for some considerable time.*



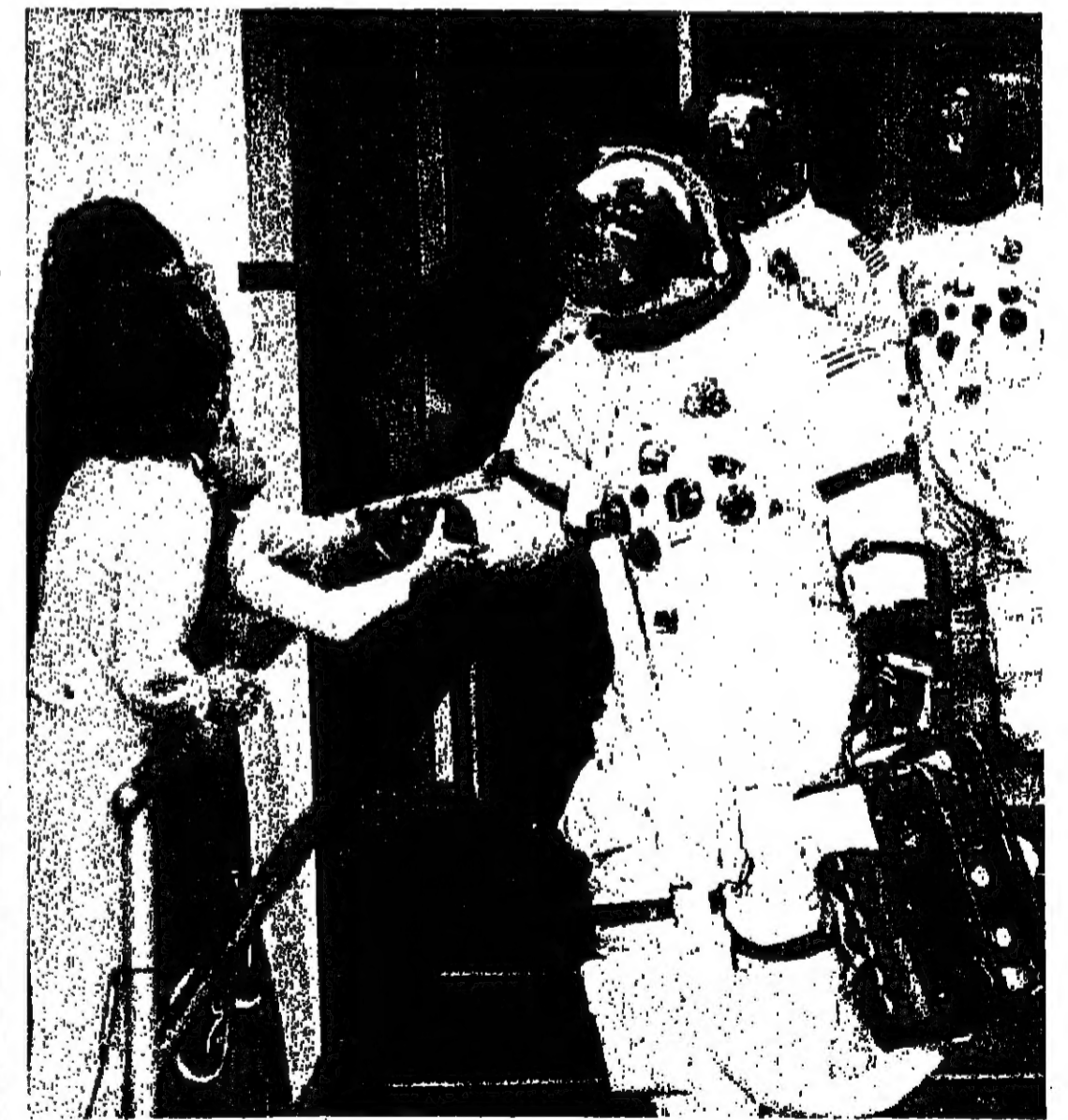
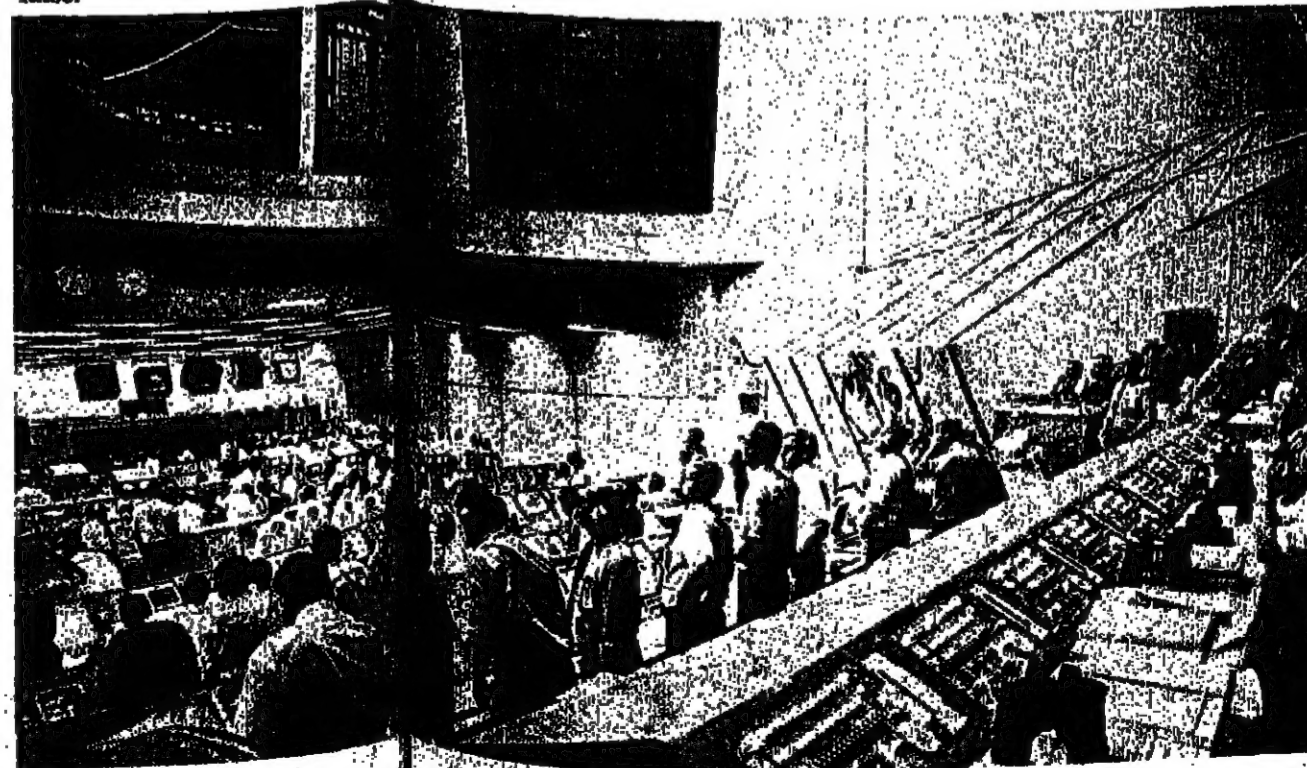
Lunar Module pilot Harrison Schmitt with working model of the landing vehicle, which he later piloted to the lunar surface. The sign indicates that final launch preparations were proceeding as scheduled.

Technicians help Apollo-17 commander Eugene Cernan into his space suit in the final hours before launch.

Ronald Evans, pilot of command module, looks at one of the scientific instruments taken on the moon while commander Cernan checks the packing. Alvin is the coordinator of Apollo food systems.

Photos by Nasa, Universal Science News

Launch control complex at the Kennedy Space Centre, below. When a computer signal indicated a minor defect in the spacecraft, men in this room searched electronically for the fault for two hours. The signal proved to be false.



Teresa Cernan, 8, shakes her mission-commander father's hand as the Apollo astronauts head for the launch pad. With her are her sister Barbara, and Jan and Jamie Evans, children of astronaut Ronald Evans.

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\* In accordance with para. 179(A) of the National Insurance Law (consolidated version) - 1968.  
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**HOW TO HEAT HOW TO HEAT HOW TO HEAT**  
Marketing with Martha

**THIS** column should have appeared well in advance of the cold weather. Having made this confession, let me add that stove salesmen tell me most heating appliances are sold after the cold sets in, not before.  
Those of us who live in apartment buildings with central heating systems are considered the lucky ones. We don't have to worry about turning on the heating or getting fuel or cleaning stoves. The house committee decides when the heat will go on, the company in charge supplies the fuel and sets the furnace to go on and off at the decided dates and hours. And we just have to pay the bills.  
To get a dozen or more neighbours to agree on a starting and stopping date for the heating, and the number of hours per day it should run, is no easy business. Some neighbours will want more heat, some less - and most apartment-block heating systems do not allow for individual adjustment within the flats, whatever the company claims.  
Even people with centrally-heated flats should have some kind of auxiliary heaters - in case of a cold day before or after the heating season, in case the central system breaks down, in case of a fuel shortage. For auxiliary heaters, the simpler the better - such as a couple of simple electric heaters which can be stored away easily.

**TRY** to turn on the machine at seven degrees or below, it simply will not work. Therefore, this way of heating would not do on very cold nights, especially in the colder parts of the country.  
\* \* \*  
SINCE I last wrote about heating, three winters ago, there has been an upsurge in the use of another form of electric heating - the "electric storage heater". This is a rather large, box-shaped stove which stores heat at night in special heat-absorbing bricks, and gives out the heat during the day with the aid of a blower. The "storage" idea is that the stoves use electricity only in non-peak hours - from 9 p.m. to 6 a.m., and on Shabbat. It is possible to heat up the stoves at other hours, except for a new American model which has an auxiliary heating element which can be used on normal daytime power.  
The Israel Electric Corporation is very keen on encouraging the use of these storage heaters - because it provides consumers of power at hours when it is not otherwise much in demand. It is the same principle as a hot-water boiler which works on a night meter - at a 59 aprot a kilowatt rate. A newspaper colleague who did a thorough study of heating methods estimates that the monthly operation of an average-sized storage heater would add about IL80 to the electric bill (i.e. IL220 to the bi-monthly bill). This size stove will reportedly heat an area of 50 to 60 square metres - outside of such very cold areas as Jerusalem and Safad.

**THE** main disadvantage of the electric storage heater, however, is the high cost of initial purchase and installation. Moreover, use of a storage heater requires special three-phase electric wiring and a special night meter. Not every building has enough power lines to permit three-phase wiring, but if the Electric Corporation approves it, it will charge IL450 to draw the three-phase line and another IL48 for the meter. It will require a waiting period of up to two months - once the building has been inspected and approved. So if you do not have three-phase wiring you can rule out an electric storage heater for this season. If you take a moderate size, local stove with all the installation costs, you get to a figure of nearly IL2,700 - to heat an area of 60 to 80 metres.  
The popularity of these stoves derives from their convenience. Once installed, they give a clean, odourless heat, for a reasonable operating cost per month. Users must learn, however, to space their heat throughout the day so there will be enough left for the early evening hours before the stove can be re-heated from the night-rate current. Users must also be willing to leave interior doors in the flat open so that heat can circulate to the various rooms.  
There is another popular form of central heating today, known as the "space" heater. These are fuel-burning stoves with chimneys, which serve to heat an entire small home or part of a big one.

**Garden required**  
Unless you live in a private house with a garden, you might as well forget about the space heater. You will need a fuel tank, and the municipalities today require you to bury it in the ground - not put it on a roof or balcony where it could be a security hazard. Some tens of thousands of these tanks were installed before the ban came in and presumably provide enough hazard. If you live on the ground floor of an apartment building and have very obliging neighbours, you might be permitted to bury your tank in the common courtyard, but

Electra label, and prices range from IL400 to IL600 for the 2 and 2½ kilowatt models. Dimplex of England is one of the best-known imported brands, and it has sizes up to 3 kilowatts. Obviously, the imports are more expensive, even to new immigrants, who get a purchase tax break on the local makes.  
As for operating costs, the oil-filled electric radiators work on ordinary day-time electricity rates, and hence are more costly to run than say, kerosene or gas heaters. One thing to keep in mind: Whereas one or two electric radiators can be operated on the normal household current, if several are running simultaneously it might overload the power capacity, especially if there are other heavy-duty machines, such as washing machines in use. Before deciding on electric radiators, it would be well to calculate the power capacity of the flat.  
\* \* \*  
A VERY British way of heating - by gas - is available in Israel through the various household gas companies. Anyone interested should contact the company from which he buys kitchen gas. Pagnax have a model at IL337.50 plus installation costs to heat a 40 square metre area. Gas heating is considered cheap - both in purchase, installation and running costs. It is most convenient in apartment buildings with a central gas supply, or in a home where there is ample room (in a courtyard) for a large gas storage tank. Used with the standard-size gas balloons heating with gas would require changing balloons once a week. Some people are shy of gas heating because of the fear of gas leaks but of course the petrol gas is not poisonous. Like coal gas, the best policy is to have them fixed permanently at various locations in the house, and not try to move them around from tap to tap on a rubber-hose attachment. Also, gas heaters should not be left on at night.  
\* \* \*  
In addition to the familiar heating systems described above, there are some sophisticated central heating systems available in Israel, for those who can afford them, or who have immigrant import rights to help ease the costs. One of these is Siant/Fra-Hidron, a so-called "American system," which conveys even hot-air heat throughout the house by way of conductors running along the wall at baseboard level. The boiler operates on "so-lar" fuel-oil or electricity. Amans also offers an "American solution" central heating, based on circulating hot air. The system is geared to homes which can take an oil-fired furnace, and the system can be adapted for summer central cooling as well.  
Martha Meisels



**Shopping ease**  
One of the problems of choosing a heating device is viewing a sizeable selection in one centralized place. There are a number of shops around which sell several varieties of heaters, but I still contend - as I did three years ago in this column - that someone would do well to open "Heating Salons" in the major cities, where customers could view the entire range of heating devices.  
Meanwhile, I can make a few suggestions for shopping ease: Shekem has a good selection, for those with Shekem shopping privileges. Ampa (Ameor) and Electra show-rooms have much to see. In Jerusalem, Hourmimer's department store is considered an excellent address for expertise on heating appliances.  
In Tel Aviv, I found a shop called "Star" at Mikve Yisrael, near the central post office, which has quite a wide selection of small heating devices. These include the new Japanese kerosene heaters which have recently hit the local market. When I asked their advantage over local "weft" heaters, I was told, "the Japanese ones do not smell at all." I have no confirmation of this. I also understand that at least some of the Japanese models have a battery-operated ignition and do not require matches to light them. Of course, they cost more than local

don't count on it. You'll also need a chimney, and the neighbours may not be too happy about that.  
Space heaters at full prices to Israelis, cost between IL1,000 and IL1,700 for sizes of 7,500 calories per hour and above. In addition, the cost of installing the chimney, fuel tank and pump will run another IL80 to IL100 - according to estimates I have read. A safety switch is another IL60. This brings the total bill to about the same as the storage heater. However, the expectation is that a space heater stove will heat about twice the area of an electric storage heater - and fuel costs are about half. The space heaters are available in local models and imports.  
From the central stove, usually placed in a livingroom or entrance hall, the heat spreads by simple diffusion. It is also helped along by the chimney itself. If the chimney is built to twist through a smaller room or rooms, it can warm those as it carries the gases out. The same principle is used to heat the second storey of a two-storey house - the chimney passes through the second floor on its way out.  
**Cleaner fuel**  
The space heaters burn kerosene ("neft") or the medium-weight fuel oil called "solar." Kerosene is slightly more expensive of the two, but reduces maintenance on the stove as it is cleaner.  
The majority of homes in Israel are still heated by non-central systems - by various types of portable heaters which will heat one room, or part of a room.  
Among the newer types of heaters, one of the most attractive is the oil-filled electric radiator. This looks like a central-heating radiator, but is, in fact, a mobile unit on wheels with a handle, which prongs into any ordinary three-pronged outlet. It is clean and odourless, and its initial purchase price is not prohibitive. There is no installation cost.  
Local models are made under the "Pagnax" (Jerusalem, Netel) and

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# Learn how to retire

By Lea Levavi  
Jerusalem Post Reporter

TEL AVIV. — If you are about to plan your career, marry or have your first child, there are courses, seminars and other sources of guidance and information to help you. But why isn't it equally obvious that retirement, too, is something for which people must be educated and prepared?

With that thought, Yehzekel Cohen, Dean of Students at Hebrew University and chairman of the Israel Association for Adult Education, opened a seminar on adult education for the retired. The seminar, held last Thursday in Tel Aviv, was sponsored jointly by the Adult Education Association, the National Insurance Institute and the Israel Gerontological Society.

Mr. Shimon Bergman, director of the Gerontological Society, said his organization had approached the Adult Education Association two years ago to suggest this seminar. "We have to open the elementary and high schools, and even the universities, for special afternoon classes aimed at the retired," he said. "Older people are 'curious' and

eager to learn, just like younger people — and the retired have the time to learn. I don't say they have to go for a B.A. at 70, but if learning could fill the place, and provide the prestige, work once held, retirement would be easier and more enjoyable."

## Reluctance

Despite the reluctance of many older persons to face retirement — because of the fears it holds and the emptiness it seems to create — Mr. Bergman said research shows most retired people do not want to go back to work unless it is absolutely necessary economically. Courses, in anything from hobbies to academic subjects, might be part of the answer.

Labour Minister Yosef Almozi stressed pre-retirement education. "In the many positions I've held, I have had many opportunities to speak before people about to retire. They are always sad, seeing retirement as the end of the line rather than as the beginning of a new life."

"The Jews, whether in the Diaspora or here, have always faced unstable situations: wars, pogroms and other shocks." This may increase the fear of the unknown and the worker's reluctance to give up the tidy, routinized productive



"Life-line for the Old" believes in involving the elderly in the interests and concerns of the State. During Hanukkah, after lunch at the Gadsby Centre, 160 old Jerusalemites, from every ethnic grouping and walk of life, were the guests of the Israel Museum. The Hanukkah exhibition was the focus of interest. Seen above: Yehzekel Mendel, founder and guiding spirit of "Life-line," embraces a new Russian immigrant, who in a choked voice recites the She'he'yannu blessing. Thanks be to God who kept us alive and sustained us and brought us to this moment.

life for the less structured life of retirement. But Minister Almozi, too, thinks education — pre-retirement and post-retirement — can help. "Take the general problem of leisure," he said. "I hope in a few years we can institute a five-day work week here. I would like to be the Labour Minister who does that — which is why I want to continue serving as Labour Minister in the next Cabinet." (The audience laughed). "But increased leisure can either be uplifting or degenerative, depending how it is used. If this is so for a two-day weekend, how much more true is it for the retired person?"

Neither the Minister nor Mr. Bergman confined their remarks to education. The Minister spoke about the lack of old-age homes, social and employment problems of the retired and income maintenance problems. "National Insurance does not offer a real answer for older persons — particularly for the thousands not insured in other pension funds, or who are insured but didn't gain full pension rights." He believes we will have to institute compulsory, income-related pension insurance to supplement National Insurance.

Mr. Bergman raised some of the familiar but unanswered questions relating to the aged. What happens to the relations between spouses when the husband retires and competes with the housewife for a place in home management? What happens when grown-up children must begin supporting their parents — the children thus assuming a paren-

tal role toward their own mother and father? He mentioned the mental disturbances which sometimes result from retirement: depression for some and, for others, "wearing short pants at age 75 to avoid appearing or feeling old." But these questions, he said, are much easier to ask than to answer. Minister Almozi said he is looking to the experts to deal with these problems. He has appointed a committee on retirement problems and also implored the seminar participants to learn the problems and to try to solve them. But, said all the experts, one of Mr. Bergman's points seems very much in order: "We professionals do a lot for the aged. We open clubs and day centres for them, provide them with entertainment or courses, take them on tours and so forth. But shouldn't part of the older person's increasing spare time be used to plan things for himself and for others in the community?"



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Tel Aviv  
Open 8.14-7 p.m.



Maxi dress (left) by Elanit has simple top, flaring bias cut skirt, comes in a blue flower head and stripe design on a gold lurex ground. For afternoon or cocktail wear (centre): Elanit's A-line dress has gold windowpane checks on black, comes in a smooth knit with ruffles at neckline and cuffs. Red, green and brown is the colour scheme for this four-piece man-tailored suit from Elanit: jacquard for pants, waistcoat and jacket collar and pockets combines all three colours, shirt and most of the blazer-style jacket are in chocolate brown.

# Elanit's current collection launched late

by Catherine Rosenheimer  
Jerusalem Post Fashion Reporter

TEL AVIV. — ELANIT'S Dr. Gottesman has been few months, showing his fashion ranges in Europe, the U.S. and as far afield as Japan and Africa, that he explained somewhat apologetically. "We just didn't get round to launching this Winter's collection at the beginning of the season." Instead, the collection was shown last week within the framework of the Commercial and Industrial Club's annual Hanukkah dinner at Z.O.A. House.

A good many of the styles shown were classic suits and day dresses — the lines for which the company is best known. Interspersed were some younger, brighter, more fashionable styles. "What the press likes is not usually what the store buyer

chooses" was the reaction when I mentioned the clothes I had particularly liked — and one that I have heard many times before.

In the hope that some of them will be going into production and finding their way into the shops... there was an extremely good-looking black jersey pants suit, the jacket belted, cut like a shirt and with sleeves which ended in cuffs above the elbows, worn over an orange and yellow striped sweater. Simple and nice.

## Coloured stripes

There was an attractive red blazer pants suit with blue and white stripes used for contrasting pockets and collar — well cut and striking. A dress and jacket came in graduated, horizontal stripes in tones ranging from pale grey to black, a simply styled outfit with the top section of the long sleeved dress in white rib knit.

The "little black dress," not seen around for a long time, came back in a mini version, its skirt pleated, the long sleeved top accented out military style with epaulettes, breast pockets and a row of brass buttons down the centre front. For evening came a whole series of maxis, including what you might call lurex "Bar Mitzva" dresses, but also some simpler, more casual models. My choice was a U-necked, sleeveless, emerald green jersey dress with wide tie belt pockets and a row of brass buttons down the centre front. For evening came a whole series of maxis, including what you might call lurex "Bar Mitzva" dresses, but also some simpler, more casual models. My choice was a U-necked, sleeveless, emerald green jersey dress with wide tie belt pockets and a row of brass buttons down the centre front. For evening came a whole series of maxis, including what you might call lurex "Bar Mitzva" dresses, but also some simpler, more casual models. My choice was a U-necked, sleeveless, emerald green jersey dress with wide tie belt pockets and a row of brass buttons down the centre front.



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# WHAT'S ON

**Plant a Tree in Israel**  
 With your own hands!  
 Free tours for planters to the Hills of Judaea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Victoria Department, Kerem Kayemet Le-Israel (Jewish National Fund), 10 Jerusalem - Rehov King George, corner Rehov Karen Kayemet, Tel. 33261, in Tel Aviv - 04 Rehov Hayarkon, opp. Dan Hotel, Tel. 24163.

**ALL WEEK IN JERUSALEM**  
 2. Israel Museum:  
 Sun, Mon., Wed., Thurs., 10 a.m.-6 p.m.  
 Tues. (Hanukka) Dec 6-FREE ENTRY  
 Museum 10 a.m.-10 p.m. Rockefeller  
 Museum 10 a.m.-3 p.m. Fri., Sat., 10 a.m.-3 p.m.  
 Exhibitions:  
 From Landscapes to Abstraction and from Abstraction to Nature (Spartus Hall) until Dec 30.  
 Franz Reinheiser - Drawings and Watercolors (Spartus Hall) until Dec 30.  
 Dancing mask from New Guinea, donated by Mr. Carl T. Shipman, Melbourne; from the lobby of the Administration Building.

**Conducted Tourist**  
 Hadassah Tours - By appointment only Tel. 3533, Jerusalem.  
 1. Tour of Hadassah Projects in Jerusalem. 8:30 a.m. Straus Health Centre, 31 Rehov Strass, IL2.40 or \$2 towards transportation and refreshments.  
 2. Medical Centre Only, includes visit to Chagall windows, exclusive Audio-Visual Presentation of the "Hadassah Story" at 8:30 a.m., 11 a.m., 12:15 p.m. and 3 p.m. Kennedy Tourist and Information Centre, Medical Centre. No charge. Bus 9 and 27.  
 Boys Town Jerusalem - (Kiryat Noar), Bayit Yegon, Daily tours (except Shabbat), Tel. 8212.  
 Hebrew University, conducted tours in English, weekdays, at 9 and 11 a.m. starting from the lobby of the Administration Building at the Givat Ram Campus and at 9:30 a.m. from the Truman Research Institute at the Mount Scopus Campus.  
 Tourists and visitors come and see the General Israel Daphnan Home for Girls, Jerusalem, and its manifold activities and impressive modern buildings. Free guided tours weekdays between 10-4. Bus No. 4, Kiryat Moshe, Tel. 26221.

**New Israel Films:**  
 Latest Israel Films screened weekdays at 12 noon at Karen Hayosed Hall, Jewish Agency Building, Jerusalem. Admission free.  
 Jerusalem Biblical Zoo, Schneller Wood, Romema. Tel. 26229.

**TEL AVIV**  
 Tel Aviv Museum, Sierot Shaul Etanoch, New Exhibition: Contemporary Swiss Art (Exhibition) Exhibition: Ousp Zadkine - Graphic Works (Hall No. 3), last - photographs (Graphics Hall). Other displays: The Museum Collections: Israeli Painting and Sculpture (Meyerhoff Hall); From Impressionism to Abstraction (Kinetic Art (Hall No. 3) closing Dec. 15, 10 a.m.-1 p.m.; Sun, Mon., Wed., Thurs. 10 a.m.-1 p.m.; 4 p.m.-7 p.m.; Fri. 10 a.m.-1 p.m.; Sat. 10 a.m.-1 p.m. Free guided tours in English at 11:30 a.m. Helena Rubinstein Pavilion, 6 Rehov Tarsat. Exhibition: Michael Argov (closing December 23)

**MUSEUM COLLECTIONS**  
 Israeli Painting and Sculpture (Meyerhoff Hall)  
 From Impressionism to Abstract Art (Jaglom Hall)  
 The Sculptor on Paper and in Three Dimensions (Hall No. 3) (Closing tomorrow, December 16)  
 Kinetic Art (Hall No. 3)

**GUIDED TOURS**  
 English, Sunday to Friday at 11:30 a.m.

**LIBRARY**  
 The Helena Rubinstein Art Library (in the new building) open: Sun-Thurs.: 10 a.m.-1 p.m., 4 p.m.-7 p.m., Fri.: 10 a.m.-1 p.m.

**EVENTS**  
**CONCRETS**  
 Yona Ettlinger - clarinet  
 Uzi Weissel - cello  
 Pina Salzman - piano  
 at 8:30 p.m.: Brahms, Schubert, Sater at 9 p.m.: Brahms, Schubert, Seter

**THE CONCERTS ARE ORGANIZED IN COOPERATION WITH THE CULTURE, YOUTH AND SPORTS DEPARTMENT OF THE TEL AVIV MUNICIPALITY.**

**Monday, December 18, 8:30 p.m.**  
 Opening of the Festival of French Films "Sous les toits de Paris" (France, 1930)  
 Director: René Clair. With Albert Préjean, Pola Illery, Gaston Modot, Edmond Greville (English subtitles)

**Tuesday, December 19, 8:30 p.m.**  
**LECTURE**  
 Zvi Avni: How to listen to Music: I.P.O. programme No. 4

**Wednesday, December 20, 8:30 p.m.**  
**FILMS**  
 Short Films on Swiss Art

**Thursday, December 21, 7 p.m. and 9:30 p.m.**  
**FILMS**  
 7 p.m. - "A nous la liberté" (France, 1932)  
 Director: René Clair. With Raymond Cordy, Fernand Marand, Rôla Franco, Paul Olivier (English subtitles)  
 9:30 p.m. - "Sous les toits de Paris" (France, 1930)  
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**Tickets available at the New Building. For concerts - also at "Union", 118 Rehov Dizengoff.**

**VISITING HOURS (both buildings)**  
 Sunday, Monday, Wednesday, Thursday: 10 a.m.-1 p.m., 4 p.m.-7 p.m.  
 Tuesday: 10 a.m.-1 p.m., 4 p.m.-10 p.m.  
 Friday: 10 a.m.-1 p.m.; Saturday: 6 p.m.-10 p.m.

**Kiryat Eliezer, Tel. 622554**  
 1. Candace Hadassah-WEZO Office, 116 Hayarkon, Tel. 24706, 9 a.m.-3 p.m.  
 Viteg Club, 116 Rehov Yarkon, Tel. 21295, 9 a.m.-3 p.m.  
 Hadassah Club, 40 Rehov Hayarkon, Tel. 55039.  
 Women's League for Israel, 37 King George, Tel Aviv. Conducted tours of the Homes, please call: Tel. AVIV - Tel. 249183, Jerusalem - Tel. 39840, Netanya - 23561, Haifa - 665177.

**HAIFA**  
 Hadassah Club, Youth Aliya office, 208 Rehov Hamegdim, Tel. 24361, 8476.  
 Goldmans Art Gallery, 23 Sierot Hanassi Exhibition "Graphic '72." Saturday: 8:30 a.m. Daily: 10 a.m.-1 p.m.; 4-7 p.m. 8-10 p.m.  
 Baruch Elitch is exhibiting paintings and drawings in Rothschild Gallery, Carmel, until Dec. 30, 1972.

**Welsmann Institute of Science, conducted tours, Sun to Thurs, 11 a.m. and 2:30 p.m.; Fr. 10:30 a.m. only; starting from the lobby of the Charles Glorie International House.**

**DANNY SHARON INSTITUTE OF URIBANOLGY**, 92 Sierot Hanassi, Exhibition and library on Towns, their history and inhabitants.  
**ANIKERLON**  
 New in Ashdod. Permanent exhibition of oil paintings and graphic art. The Art Gallery, 1 Rehov Haza, Ashdod, in the old municipal building.  
**FORTHCOMING EVENTS**  
**JERUSALEM**  
 Organ Music by Philip Regor every Saturday at 11:30 a.m. Y.M.C.A. Auditorium, Jerusalem.  
 Melave Malka, 8:30 p.m. at Hechal Shlomo, 68 Rehov King George.  
**SATURDAY**  
 Opera Kvatting: Sunday, Dec. 17, 1972, 8:30 p.m. Beit Ha'am Auditorium, Jerusalem.  
 Opera Workshop, Jerusalem Music Academy, Musical Director, Simon Burgin; Stage Director, Yacov Kaufman; Back: Corina Cantata (assistant). Mozart: Coal Fan Tutti - Act I finale; Sargon: Thrust - premiere performance of a one-act opera, based on a play by Eugene O'Neill.

**STAGE 1**  
 Sale of subscriptions continues for the little workshop of the Haifa Theatre. Details will be sent on request.

**THE IOEMAN MONTH**  
 Haifa, Dec. 16, 18, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
 Last performances: Haifa, Dec. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
 Tel Aviv, Nahmani Mon., Dec. 25.

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## This week at the Tel Aviv Museum

**THE NEW BUILDING (27-29 Sd. Shaul Hamelech, Tel. 287361)**  
**THE HELENA RUBINSTEIN PAVILION, 6 Rehov Tarsat Tel. 287196**

**NEW EXHIBITION**  
 Contemporary Swiss Art (Zacks Hall)

**EXHIBITIONS**  
 Photographs by Isis (Graphics Hall)  
 The Graphic Work of the Sculptor, Ossip Zadkine (Hall No. 3) (Closing tomorrow, December 16)  
 Michael Argov (closing December 23)

**MUSEUM COLLECTIONS**  
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 Tuesday: 10 a.m.-1 p.m., 4 p.m.-10 p.m.  
 Friday: 10 a.m.-1 p.m.; Saturday: 6 p.m.-10 p.m.

# Israel Theatres

**Haifa Municipal Theatre**  
 In association with the Camerl Theatre  
**CHINE AND PUNISHMENT**  
 by Dostolovsky  
 Director: Andre Barsaoc  
 Premiere  
 Camerl, Sat., Dec. 16, 8:30 p.m.  
 Haifa, Wed., Dec. 27

**The Camerl Theatre**  
 Premiere  
**CHINE AND PUNISHMENT**  
 by Dostolovsky  
 Director: Andre Barsaoc  
 Premiere  
 Camerl, Sat., Dec. 16, 8:30 p.m.  
 Haifa, Wed., Dec. 27

**Habimah**  
**A DOG'S WILL**  
 Tel Aviv, Large Hall  
 Sat., Dec. 16, 8:30 p.m.  
 Sun., Dec. 17, 8:30 p.m.  
 Thurs., Dec. 21, 8:30 p.m.  
 Tue., Dec. 19, I.D.F. Jerusalem, Dec. 20, 26.  
**THE BRIDAL CANOPY**  
 Tel Aviv, Small Hall  
 Sat., Dec. 16, 8:30 p.m.  
 Sun., Dec. 17, 8:30 p.m.  
 Mon., Dec. 18, 8:30 p.m.  
 Tel Aviv, Large Hall  
 Wed., Dec. 20, 8:30 p.m.

**END OF DAYS**  
 Tel Aviv, Large Hall  
 Mon., Dec. 18, 8:30 p.m.  
**VIRGO**  
 Tel Aviv, Small Hall  
 Tue., Dec. 19, 8:30 p.m.  
 Wed., Dec. 20, 8:30 p.m.  
 Thurs., Dec. 21, 8:30 p.m.

**ON THE PROGRAMME:**  
 ★ **MIRI ALONI**  
 and  
 ★ **SHULA CHEN**  
 Alternating during December

★ **HOFNI**  
 (Little Suleiman)  
 Dance Quartet

★ **THE ACES**  
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## the Israel museum, jerusalem

### THIS WEEK AT THE MUSEUM

**Sunday, Dec. 17, 1972**  
**EXHIBITION OPENING**  
 Film-making, Youth Wing

**Tuesday, Dec. 19, 1972, 4:30 p.m.**  
**ART FILM:** Sir Kenneth Clark "Civilization" (in colour) "The Skin of our Teeth" (No. 1).  
 Europe during the Dark Ages - following the collapse of the Roman Empire. Introduction (Heb.): Miss Nedira Yakir. Free to students and Museum members

**Tuesday, Dec. 19, 1972, 6 and 8:30 p.m.**  
**ART FILM CLUB**  
 "Ninotchka" (U.S.A., 1939)  
 By Ernst Lubitsch, With Greta Garbo

**Wednesday, Dec. 20, 1972, 8 p.m.**  
**COURSE IN ART HISTORY** (Heb, with slides) "Impressionism" Subjects in impressionist painting  
 Dr. Ziva Malela, Dept. of Art History, Heb. University  
 Opening remarks: Prof. Bezael Narkiss  
 Tickets: IL1.- (Non-members: IL2.50)

**Wednesday, Dec. 20, 1972, 9:15 p.m.**  
**ART FILM:** Sir Kenneth Clark "Civilization" (in colour) "The Skin of our Teeth" (No. 1).  
 Europe during the Dark Ages - following the collapse of the Roman Empire. Free to students and Museum members

**EXHIBITIONS**  
 Film-making (Youth Wing) from Dec. 17.  
 Franz Brachmann - Drawings and Watercolours (Cohen Hall)  
 From Landscapes to Abstraction and from Abstraction to Nature (Spartus Hall)  
 Tomb Offerings from Geser - Special Exhibition (Rockefeller)  
 Creative Works by Children and Games (Youth Wing)  
 Puppets (Youth Wing)  
 Books on Moore (Library Hall)

**SPECIAL EXHIBIT**  
 Dancing mask from New Guinea. Donated by Mr. Carl T. Shipman, Melbourne  
**THE ISRAEL MUSEUM LIBRARY FOR ART and ABOHAEOLOGY**  
 Is open during Museum visiting hours (except Saturdays and Holidays)

**YOUTH WING**  
 Registration of adults for 1972/73, for etching course: Sun., Mon., Wed., Thur., 10-12 a.m.; 2-4 p.m. in the Youth Wing Office

**VISITING HOURS**  
 Sun., Mon., Wed., Thur. 10 a.m. - 6 p.m.  
 Tues. Shrine of the Book 10 a.m. - 10 p.m.  
 Museum 4 p.m. - 10 p.m.  
 Rockefeller Museum 10 a.m. - 6 p.m.  
 Fri., Sat. 10 a.m. - 2 p.m.

## SUNDAY!



Enjoy Sheraton's generously loaded Buffet tables - eat as much as you can - and after dinner visit the Magic Carpet Night Club. One all inclusive price: IL39.- (including taxes).

**On the programme:**  
 ★ **MIRI ALONI**  
 and  
 ★ **SHULA CHEN**  
 Alternating during December

★ **HOFNI**  
 (Little Suleiman)  
 Dance Quartet

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## Y.M.C.A. Jerusalem The Baptist Community in Israel PRESENT

**Y.M.C.A. Hall, Jerusalem, Sat., Dec. 23, 8.30**

### Handel's MESSIAH

CHOIR AND ORCHESTRA OF 250 PERFORMERS  
 Tickets from Cahana, and on the evening of the performance, at the entrance to the hall.

**EVANGELICAL EPISCOPAL CHURCH IN ISRAEL**  
 We warmly invite you to share with us in a  
**CHRISTMAS FESTIVAL**  
 Orchestral Music, Bible Readings and Christmas Carols

Ramat Gan Chamber Orchestra Quartet with Amos Moller  
 Udoon Shamir on the Organ.

Sunday, December 17, 1972, at 7.30 p.m.  
**IMMANUEL CHURCH, JAFFA.**  
 (Tel. 821468)

## GERMAN EMBASSY

presents the coloured film version of the Lorzing Opera  
**ZAR UND ZIMMERMANN**  
 (THE CZAR AND CARPENTER)  
 performed by the Hamburg State Opera

**JERUSALEM - BEIT AGRON - Rehov Hillel**  
 Monday, December 18, 1972  
 ENTRANCE FREE

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## THE KHAN "3"

A prize-winning Israeli play in English, by Israel Eliaz, directed by Binai Joyce Miller  
 Dates of performances:  
 Sun., Dec. 17, 1972  
 Mon., Dec. 18, 1972

All performances start at 8.30 p.m.  
 Tickets available in all ticket agencies in town, and on the night of the performance - in the Khan.

## THE ISRAELI NATIONAL OPERA

**OELLO**  
 TEL AVIV

1. Shikha Road, Tel Aviv, Tel. 57365  
 Saturday, December 16, 1972

## THE JERUSALEM POST MAGAZINE

FRIDAY, DECEMBER 15, 1972

## OPENING SHORTLY



**La Fondue Jerusalem**  
 Beit Agnon, Journalists' House 31 Rehov Hillel, Tel. 24164. Adjacent car park. Air-conditioned.  
 The excellent gourmet restaurant with the famous atmosphere. Varied selection of fondue. Parties and celebrations catered.

## HAIFA CHAMBER MUSIC SOCIETY

**BEIT HARTOFE HAIFA**  
 Saturday, December 16, 1972 at 8.30 p.m. sharp  
**THE NEW ISRAELI QUARTET**  
 (Tel. Marcus, Meisberg, Mease)  
 and  
 Talla Meise Richard Lasser Mordechai Reichmann Meir Rimmon  
 Double-Bass Clarinet Bassoon Horn  
**BETHOVEN EVENING**  
 String Quartet in B minor, Op. 59, No. 2 (Rachumowsky)  
 Septet in E-flat major, Op. 20.  
 A limited number of subscriptions and single tickets at the box office on the evening of the concert.

## Inbal Dance Theatre

**NIMROD AND THE GOAT**  
 Choreography: Nina Sharit  
 Music: Albert Flament  
 Sets: David Sharit  
**NEWSPAPER CRITICS**  
 "A high-quality, refreshing, enjoyable performance"  
 "The excerpt was opened by a dance of extraordinary beauty"  
 "The complicated roles are executed vibrantly"  
 Nahama Ben-Ari, Me'ariv  
 Gloria Manar, Al Hamishmar  
 Dora Sowden, Yediot Achronot

## JERUSALEM "KHAN" Wednesdays, 8.30 p.m.

**Special Programme for Tourists**  
**TEL AVIV "BEIT ARLOZOROV" (Ohe)**  
 Tues., Dec. 18, 8.30 - Tues., Dec. 24, 8.30  
 L.I.F. Mon., Dec. 26  
 Mondays, Jan. 8, 8.30 - Concert Circuit

